

SRC SLATES CRAWFORD

On Sunday, the SRC condemned the Vice-Chancellor for concealing a Cabinet decision on participation. At the same time the SRC found the Government's decision on student participation 'completely unacceptable'.

The SRC was told that early this year the Vice-Chancellor was contacted by Mr. Bowen after a Cabinet Meeting which had rejected the submission of two undergraduate Representatives and the SRC President as Council members.

Also it was said that the Vice-Chancellor, without reference to the SRC or student opinion, asked Mr. Bowen to go back to Cabinet and accept instead one undergraduate representative and the SRC President as Council members. This is an effective reduction of the representation, which it was said, that Cabinet had proposed—two elected Undergraduate Representatives.

It was only after the possibility of exposure of SRC inactivity and some SRC collusion with Administration that the SRC was forced into activity. At Sunday night's meeting the SRC belatedly decided to call a lunchtime meeting of students, to reveal the full story on participation.

Mr. Bowen and the Vice-Chancellor have been invited to speak at this meeting, which will be asked to consider a motion condemning the actions of the Vice-Chancellor, Council and Federal Government.

The SRC after over two months of inactivity on participation have finally passed motions condemning the decision of the Federal Government in rejecting the requested representation.

The SRC Submission on Participation got through Council and was submitted to Federal Government last year. This submission asked for 2 undergraduate reps, and SRC President to be on council. Apparently, early this

year, Mr. Bowen presented the case to Cabinet, which decided to accept two elected undergraduate representatives but not the SRC President.

This decision was communicated to the Vice-Chancellor. The Vice-Chancellor told Mr. Bowen he would rather have one elected representative and the SRC President on Council than two elected representatives.

This is an effective reduction of the participation proposed by Cabinet as it is at present Council policy to have the SRC President as an invitee on Council with speaking rights.

It appears that Mr. Bowen took this back to Cabinet. On April 8th, Mr. Bowen wrote a letter to the Vice-Chancellor stating that amendments to enable the SRC President to be an ex officio member of Council had been approved. In other words the Government had legalized the present defacto situation.

It was not until a month afterwards that the decision was made public.

On the last day of term at a Council meeting on 8th May, the Federal Government's decision was announced. The Council did not make any official comment nor did they reaffirm their former support of the SRC Submission.

In fact they considered changes in the term of office of the Undergraduate Representative to fit in with the Government decision indicating Council's implicit acceptance of the Cabinet decision.

These changes were instituted by the Undergraduate Representative himself, Alan Gordon.

Although the Vice-Chancellor told the SRC that the Cabinet decision was confidential until the Council Meeting, Andrew Bain believes that this was a "matter of Public Information" from April 8th, when Vice-Chancellor received the letter. Mr. Bain saw Mr. Nixon, the Minister for the Interior, on May 6: At this stage the Cabinet decision was a 'matter of public information' according to Mr. Bowen when contacted by Mr. Nixon

It is hard to ascertain how important the SRC considers their submission to be. They accepted restrictions on confidentiality without checking them; they did not hold an SRC meeting to discuss the Government rejection nor did they make a press release on the matter.

They waited for two months after they had the information before they discussed the matter in an SRC Meeting. And no-one called a meeting of students to gauge student feeling until two months afterwards.

The student representatives in Council did not ask Council to reaffirm their original decisions and they did not ask Council to make a press release.

Perhaps the new SRC will understand the urgency of matters such as this one far better than this present SRC.

Barbara Callcott.

BEER ARRIVES



AND LEAVES



61 NOMINATE FOR NEW SRC

The S.R.C. election farce is on - but with a difference - approximately 50 of the Students nominating have decided to wage a political-cultural offensive against this now nebulous and almost completely irrelevant body.

S.D.S., Goons, Libertarians et al have decided, like the rest of the student body, that the SRC represents nobody, achieves very little, alienates other students and manages to successfully prevent them from actually getting something done.

As far as this correspondent is aware each of them intends, if elected, to resign and then let nature take its course - perhaps run Student Affairs through general meetings on the successful Monash model or perhaps

voluntary committees of all students interested in any aspect of student affairs.

(To understand just how disastrous a body the SRC is, one would have just had to attend last Sunday's SRC meeting - no-confidence motion in SRC President Cunliffe (a certain amount of political backstabbing noticed) - long discussions and apologies by public-servant reps. on ASIO - more discussions on unsuccessful participation submission - purposeless motions, more talk, waffle etc. etc.

The nominees standing for the SRC on 'straight' policy stick out like sore thumbs - almost all claim that there is something wrong with the SRC but all refuse to see that the disease lies in the body itself - participating democracy and not representative(?) rule offers itself as a solution.

The 'public-servant part-time' ticket is bound before it starts. The last SRC meeting produced a situation where they were asked to present themselves as student reps. in a struggle with the Government over ASIO interference and the Crimes Act - all refused claiming that their jobs were threatened - so much for their representation.

Then there are the 'lefties' and the 'reformers' that claim that they will change the system - make the SRC more responsive, more appealing etc, etc - but what's the record - all previous 'lefties' and 'reformer' reps have failed miserably in their 'clean up the SRC campaigns'.

All have either been absorbed into the SRC Sponge or have resigned in frustration. The resignation record of the SRC is often around 75% - numbers being made up by co-options throughout the year.

Finally there are the career politicians - those who need to satisfy their sexual inadequacies or power

cravings by being where the power is. These are the people who wrap themselves up in constitutions, love to listen to themselves in long-winded speeches, loathe listening to others, often join the CMF (to satisfy other inadequacies) and behave in the way politicians usually behave - dishonestly.

What a mess - if you are a masochist (or Sadist) and want more of the same then vote for the glib politicoes with their fine records and promising promises, if however you wish to follow a more revolutionary path then support the 'others' and see and perhaps participate in what eventuates.

UNCEREMOS



GREENLAND
Hall Barry

CONFIDENTIAL

PRELIMINARY INTERVIEW REPORT - ADMINISTRATIVE TRAINEES

Sydney GREENLAND
Resington Rd, Summer Hill.

AGE: *21*

DEGREE: *B.A.* MAJOR: *History* PASS/HONS. UNIVERSITY: *Sydney*

EDUCATION: Interruptions to studies - Repeated or skipped grades - Changes of school - Educational handicaps at school or university?
None

SPARE TIME ACTIVITIES: How effectively is spare time employed - Initiative in financing studies or hobbies - Mixes with others - Attitude to part time employment?
Active in student affairs - 'hon soc', S.R.C. & in particular is President of A.S.P. Club. Mr. Greenland has used his spare time in sampling university life to a much greater extent than is usual. He has mixed widely & seems to get on very well with all sorts of people. He has had various occupations etc.

LEADERSHIP: Carries weight with age group - In what setting - Avoids leadership - Organising or supervising experience?
Perhaps more than any other applicant I have interviewed Mr. Greenland is a significant person. He has charm & enthusiasm & would be a natural figure in most situations. He has had experience as Editor of 'hon soc' & as President of A.S.P. Club & S.R.C. Executive Officer. The production of a weekly newspaper with volunteer helpers requires considerable ability in organising & supervising.

HEALTH: Time off from work or studies - Serious illnesses or accidents - Persistent minor illnesses - Takes trouble to keep fit?
No trouble. Keeps fit by accident.

RESPONSIBILITIES: Bonds - Hire-purchase - Commitments to parents - Marital status - Intentions?
None

ALTERNATIVE CAREERS: Other positions applied for - Employable in another capacity - Better suited to?
Was keen on journalism but his enthusiasm has waned. Claims no other job interests. My guess now that he was hoping for a university appointment as either a tutor or a scholar but has now discovered that his results (probably a good second) will not be good enough.

GRADING: Mark appropriate number with a cross.
Acceptability to others 1 3 4 5 1 - Has this to a very high degree
Energy and drive 1 3 4 5
Grasps ideas quickly 1 3 4 5
Qualifications 1 3 4 5 5 - Definite weakness in this respect.

OVERALL IMPRESSION: *A very likeable person. The Sydney University A.S.P. Club is a rather radical group & Mr. Greenland is a self-confident Marxist. However his radicalism is a little conventional & may be more of a role than a conviction. He has charm & intelligence & enthusiasm & would in my opinion be a refreshing addition to the training group.*
Signed *[Signature]*
Medical arranged for 31.12.65

POLICE INVESTIGATE LEAK

Within minutes of last week's front page story in WORONI and HONI SOIT being tabled in the Senate, high Public Service Board officials were searching the Public Service Board building in an attempt to ascertain where the information had come from.

Senator Wheeldon tabled copies of the documents quoted in WORONI and published in HONI SOIT at about twenty past twelve on Thursday morning last week as copies of WORONI were passed around the Press Gallery.

At one O'clock lights were on in the Public Service Board building and four cars parked outside. Figures were seen systematically searching in one area of the building, where they apparently thought the information had come from.

[The front page story in WORONI last week concerned A.S.I.O.'s influence in halting a Sydney student, Mr. Hall Greenland, from gaining a position in the Public Service Board late in 1965. The story was substantiated by quotes

from documents out of the Public Service. This is probably the first time that allegations of A.S.I.O.'s activities in the Public Service have actually been documented.]

The building was still being searched as public servants turned up for work at 8.30am. Similar searches took place in the Sydney Office of the Public Service Board.

Mr. Tom Hughes, the Attorney General has called in the Commonwealth Police to undertake a full investigation to ascertain the leakage of the secret documents.

It is expected that students connected with both HONI and WORONI will be questioned this week. We would re-

iterate here what we said last week as far as any student connected with WORONI knows, no-one around WORONI had anything to do with the procurement of the documents.

The S.R.C. last Sunday passed a motion supporting the editor for publishing the story despite pressure from public servants on the S.R.C. against its publication.

It was maintained that the issue of A.S.I.O.'s influence on the appointment of a politically oriented student was of sufficient importance that the story should be published despite its illicit procurement.

The Public Servants all maintained that it was secret material

which could effect any public servants, associated with WORONI or the SRC simply by guilt by association. They feared recriminations behind the scenes concerning their security ratings, not because of any justifiable allegations but merely through association.

It was argued, however, that such possible consequences, though unfortunate, should not sway the SRC as this was a byproduct of publication, and the SRC should not be persuaded by members extra-council activities.

Miss Anthea Green, Messrs. Alan Gordon, Chris Bain and Hugh Haynes all made clear their dissent to the motion. Despite this, the motion was passed six votes to two. Mr. Morrison, rather incredibly, supported A.S.I.O.'s exclusion of Mr. Greenland in 1965.

GARRAN HAS GOUT

On Friday June 5th, a group of Garran Hall students was refused permission to observe a meeting of the Governing Bodies of Burton and Garran Halls. This was one step in a series of events which began at a common room meeting the previous Tuesday.

At this meeting the Garran students passed motions asking the Governing Body of Garran Hall to abolish the visiting hours rule which restricts the times when people may have guests of the opposite sex in their rooms and the rule which requires the Warden's permission for a guest to stay overnight. Against somewhat stronger opposition a motion giving women who did not want to live in the women's block the choice of living in a presently all-male block was also passed. Against the wishes of its mover one of the motions was amended from 'demand of the Governing Body' to request of the Governing Body... It seemed to the mover that this showed a lack of understanding of the true relationship of the Garran students and their Governing Body.

Quick aside: The Body has nine members only two of whom were elected by the students and only three of whom are students. Most students would not recognise any of the non-student members. The Governing Body constitution includes: "The Governing Body shall determine the rights, privileges and obligations in relation to the Hall of ... junior members of the Hall". An incredibly immoral situation.

So a few students, thinking that the meetings of such an unrepresentative body would at least be open, knocked on the door of the room during one meeting and asked to be allowed to observe the meeting where their rights were being determined. There ensued a 10 - 15 minute confrontation with the Warden and two members of the Body. Entry was refused mainly on a claim that by common law the meeting was closed since no-one had ever attended, and supporting reasons included the "lack of common courtesy" in not asking the Warden's permission first. The "fact" that it was possible only to adjourn and later hold an open meeting or to continue business in a closed meeting (apparently it was not possible to invite any number of observers except 0 or 490) and the "fact" that since opening the meetings was not on the agenda, it could not be discussed (as the Body) has no standing orders, one would have thought that it could decide to do anything by resolution). Eventually a compromise was arrived at when one member of the Body undertook to raise the question of opening the meetings at that meeting if we did not press our claim to attend meeting.

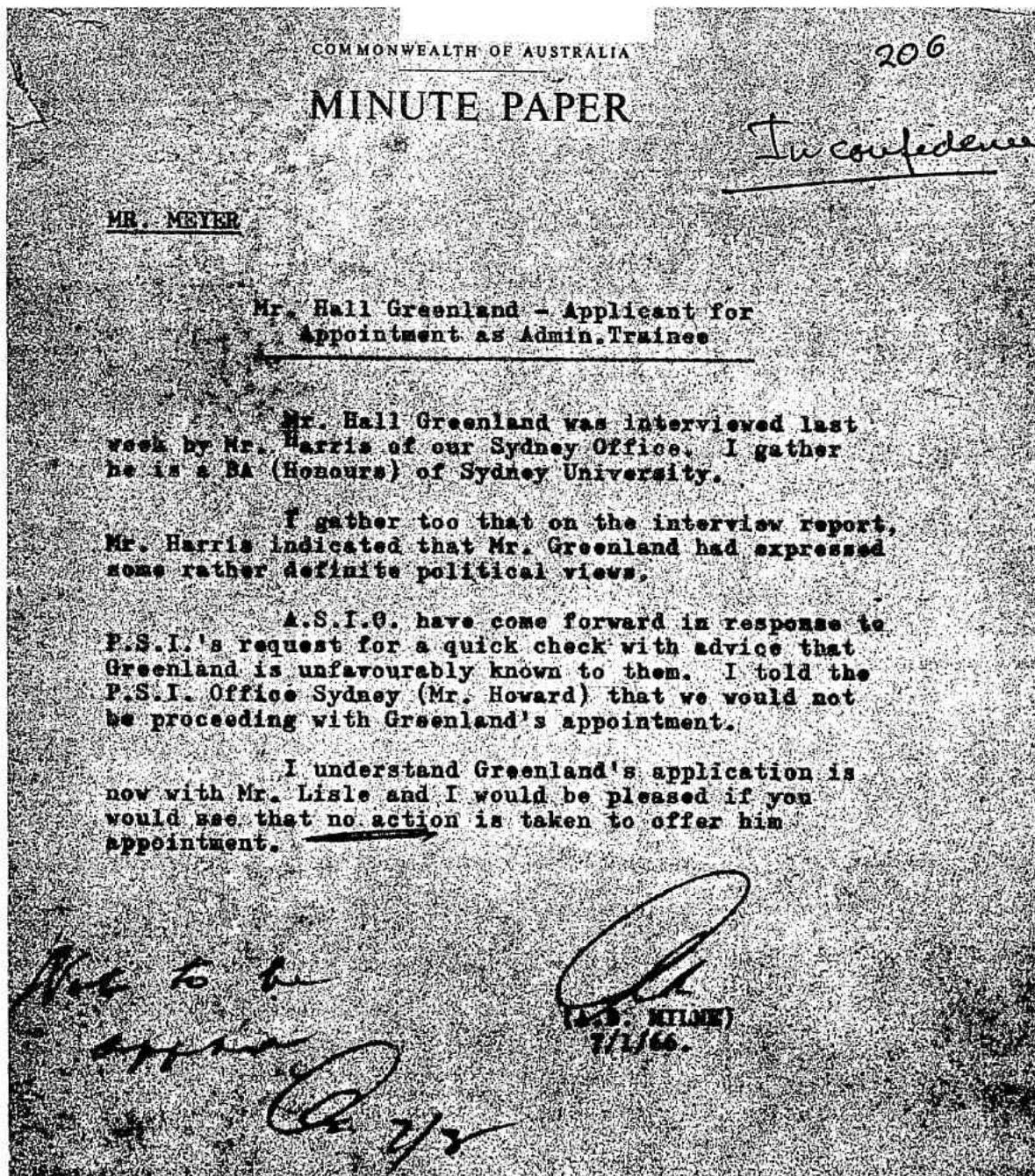
After a three-hour meeting (usually they last less than ¼ hour) the Body decided to hold an open forum on the Hall liquor ordinance, to grant speaking rights to any student who applies to attend meetings, and asked to be invited to Junior Common Room meetings. A quite incredible number of concessions. It also seems likely that they will be prepared to hold forums on other questions.

This is, of course, enormous progress in student participation, especially as student control of the Body can now be directly discussed with the Body itself.

Motions are now before the Junior Common Room asking for a change of electorate to allow students to elect their own Governing Body, and asking the Body to open all its meetings with a proviso that it can move into camera, given adequate reasons. The next obvious step, asking for student control of the Body, should be most interesting, since the usual argument against this on academic boards is the lack of qualifications of students to determine curricula. This clearly doesn't apply here and there should be no difficulty in obtaining the right of self-government.

Interestingly enough, these moves have led to an incredibly violent reaction in a small group of students at Garran who see the programme leading to anarchy and destruction of the Hall. They have even made vague threats about "having their own ways" of dealing with the long-hairs. One hopes that the new freedom which is just in sight will not once again be smashed by a violent right wing reaction as has happened in so many places before.

Malcolm Colton.



cunliffe survives once

A motion of no confidence in the Students' Association President was lost after a lengthy debate at the SRC meeting last Sunday; This was the first time that the split in the SRC has come into the public and opposing forces made known.

Supporters of the motion were mostly the non-voting members of the SRC- Alan Gordon, Tricial Dutton, Anthea Green and Andrew Podger along with David Kerr and Adam Salzer. Supporters were mainly the Garran Hall crowd of Andrew Morrison, Stephen Duckett and Jill McSpeddon.

This no-confidence motion is a culmination of dissent with Mr. Cunliffe for some time, especially by Mr. Gordon who has had to support Mr. Cunliffe's submissions on University Council. Feeling around the SRC office has for some time been that Mr. Cunliffe is not properly leading the SRC and that because of its lack of purpose the SRC has become ineffectual.

The basis of Mr. Gordon's motion was the President's failure to fulfil his duties in that he didn't act at all concerning Prime Minister Trudeau visit, he was complicit in the debacle of the April election; and he took the Participation Submission to the Administration before going to the students. Also, Mr. Gordon said, the President acted on the Student loan scheme without reference to the SRC despite having a month after hearing of the scheme before a submission was due. Mr. Gordon concluded: "I do not think it can be denied that this SRC is not working for a common goal and I think the blame for this can be laid primarily with the President."

Mark Cunliffe explained that he didn't "know that Trudeau has such an attraction for students", and that besides "There are a hell of a lot of visitors to the University." He felt that he was not at all responsible for other individuals actions during the April election; that participation discussions have always been held in camera, as Mr. Gordon knew, so complaints regarding students not knowing the submission were a little ridiculous. Also the Student Loan Scheme was known to all students who had seen NUAUS mailing and so he was not solely responsible for

the haste and lack of consultation on his submission.

Mr. Cunliffe laid the blame for the SRC's position on the fact that he came in as President on an "unstable and unhelpful SRC".

The meeting then went into Camera to discuss the President's actions over last week's front page story on WORONI. It was here that the opposition to Mr. Cunliffe broke up with Mr. Podger supporting publishing that story while the main public servant block (Green, Gordon, Dutton, Haynes Bain) thought the President should have halted publication (see other news item.)

Finally the motion was lost five votes to two, meaning that had the major proponents of no confidence had voting powers it would have passed six to five. Mr. Duckett's motion stating "complete confidence in the President" was passed four votes to three.

The now open opposition to the President is unlikely to be watered down after the election as all four non-voting members of the SRC who led the oust-Cunliffe motion will still be on the SRC. Also, many of those standing for the SRC are campaigning for the abolition of the SRC anyway.

Rumours are that if Cunliffe did stand down there are at least two people who would stand against him in the ensuing Presidential election. These are Michael Wright of the Labor Club and Alison Richards. Mr. Alan Gordon is also a possible candidate if such an occasion takes place.

Certainly Mr. Cunliffe has not got enough support at present to ride confidently and can expect to face a series of crises for the remainder of his term of office. The first one will be as soon as the new SRC is determined.



SRC To Back Demo

This team is expected to arrive in Canberra on June 16th and play at the YMCA courts the following evening. On Sunday passed a motion urging support of a demonstration to show their support of a complete ban on all official sporting tours to and from South Africa.

S.D.S. has decided that it also will protest Australia's sporting association with racially-determined South African teams.

It is proposed that if possible protests will occur during the match outside the YWCA, inside and on the courts themselves. Several students plan to disrupt the game if it goes ahead by a variety of non-violent means, that for the moment will have to remain secret.

HELP OPPOSE APARTHEID - SUPPORT THE DEMONSTRATION AGAINST THIS TOUR.

At present Australia is being identified with South Africa because of its sporting ties with them. This demonstration is to attempt to halt this tie Australia is seen to have by the rest of the World.



am i too young

for the old

photo

competition.

entries

don't close til june 20

ROSH

PATENTED BRIT. 906934 & 959670. U.S. 2588803 & 3131106. AUSTRALIA 249978-64. CANADA 497559/53. FR.(S.G.D.G.) 1214051 & 1293384. BELG.(S.G.D.G.) 605371. O.P. 238738. ITALY 656879. SWEDEN 192176. COLUMBIA 11645. VENEZUELA 13490. OTHER PATENTS AND PATENTS PENDING IN ALL PRINCIPAL COUNTRIES OF THE WORLD.

Applications called for Managing Directors. S.R.C., Office Union.

To get to the point.

We want two people to really get married in the Bush Week Play DIMBOOLA at Tarago on July 26.

Script, guests, reception provided then no further correspondence will be entered into.

Apply S.R.C. Office Union, A.N.U.

Applications should be signed by both parties.

"Thought is not free when legal penalties are incurred by the holding or not holding of certain opinions or by giving expressions to one's belief or lack of belief on certain matters".

Bertrand Russell.

There are two incredible things about Mr. Snedden's proposed amendments to the National Service Act. One is that they could be proposed, and the other is the objections raised by the Liberals.

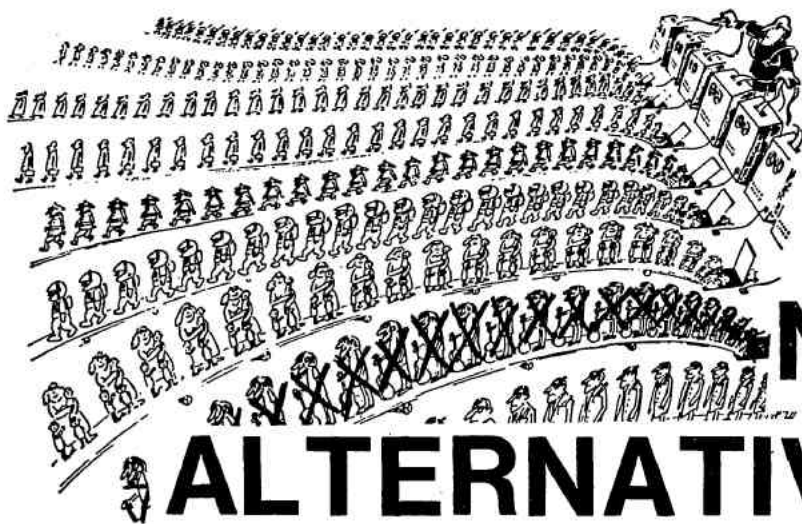
The amendment was to allow a civilian alternative to those who would normally be gaoled for 2 years for refusing to serve in the army. Mr. Snedden has considered all sides of the question and come up with a solution which would not breach recognised industrial principles, would give dissenters a chance to avoid the stigma of gaol and would have a pay rate lower than that of the army. Unfortunately we overlooked one point: the absolute immorality of forced labour as an answer to the holding of beliefs opposed to those of the government.

It is the blank lack of understanding which is so hard to internalise. You keep saying that they just can't be that stupid. They are, baby. After over 400 people have objected to National Service, many of them on the grounds that the Act implies that the Government has the right to infringe human rights by conscription the government still fails to recognise that this view can be held, much less recognise that that it is a basic human right to be allowed to hold the view.

Despite Snedden's assurances that the amendments are not designed to placate those who oppose conscription,

there seems little other explanation for them. For those conscientious objectors whose objection is not to the Act but to war or to the Indo-China war, and who could accept a civil conscription, Snedden's alternative is 2½ years hard labour as an unskilled manual worker outside the cities. Presumably the extra ½ year was tacked on to placate the fascists like Jess, but more of that later. I don't know of a survey of the skills of conscientious objectors, but I suspect that the proportion of those with tertiary qualification far exceeds the proportion of unskilled workers. In his eagerness to make the civilian alternative sufficiently unpalatable to satisfy the Liberal right wing, Snedden has written of the skills of people who could act as doctors, engineers or teachers in underprivileged areas like Papua-New Guinea. No national civil conscription scheme can send these urgently needed people into forced labour. (Did you notice that he said they would not work as a group so that you can't call it a forced labour camp?) What incredible double-think contortions must be made by the Liberals who can shout at communist duped demonstrators that in Russia they would be sent to Siberia for their views. Thank heavens Australia is free.

This is another demonstration of the moral vacuum of the government which will try to incite violence to distort expressions of dissent and stoop to any depth to avoid an em-



N.S. ALTERNATIVE?

barassing mass gaoing of 50 conscientious objectors.

Let us now turn to the reaction of our enlightened government members to this immoral plan. Naturally they disapproved.

Mr. Jess didn't like the idea of dissenters being given any alternative to gaol in fairness to the 99.8% of conscripts who "honourably accepted their army role, and felt the amendments were a license for shirkers." Mr. Bonnet said it should be 3 years. Senator Greenwood said it was an attempt to camouflage failure to enforce the law and would encourage and permit defiance of the law.

Senator Cormack felt that the civilian alternative should be used to rehabilitate those who had been misled into draft resistance.

In the face of this sort of statement any thought you had of convincing government members must be forgotten. Re-education is not possible. The basics of moral philosophy are beyond people who cannot see the contradiction in proclaiming the virtue of a free society in which people are serving two year gaol sentences for refusing to be forced to serve in the armed forces.

There is only one solution left. Smash

the draft. Refuse to register. Refuse to serve in the armed forces in any capacity. Fill in false registration forms. Convince others not to register. Smash the system until it is inoperative and they have to think about why people disagree with it. And if they come up with the wrong answer smash the new system and keep going until they are forced to a humanistic system by lack of alternatives.

Any person who allows a system to exist while recognising its morality bears part of the responsibility for its existence.

Malcolm Colton.

new guinea

WANNA GO ?

Australia's moral and spiritual commitment to New Guinea really began after the Pacific War. Many Australians came away from Kokoda Trail, Buna and other places with living sentiments, for those barbarous natives, those headhunting savages, were after all the "gentle fuzzy wuzzy angels". They bore the stretchers and carried the loads of the dead and the wounded. They fought with the Australians but knew not why. It was a terrible war, bigger than any tribal war they ever knew. Many people were forced to leave their villages and flee for refuge in caves, under rocks, on high mountains, leaving their homes, their gardens, their wealth.

For many, this was the beginning of a new era. No one knew what form or shape it would take. But one thing was known. Many homes were set ablaze by mortar shells. With fire went the wealth of carved wooden bowls, elaborate clay pots, fantastic dancing drums, the kundus and the garamuts, the magical powers, dancing decorations, seed yams and taro. In my village the traditional leader, the abahin, lost his double headed spear, the symbol of his office. No doubt the same must have happened in other villages.

The once isolated, self-contained truly independent village communities were no longer to be so. After the war, new leadership emerged, dependance emerged and isolation disappeared. It is strange truth that with increased contact with the outside, independence diminished. The once self reliant people, self initiating became increasingly dependant on the patrol officers word, the missionary's word and the word of the medical and agricultural men.

All the time both before and after the war there were two different worlds. The benevolent administrators, the recruiting trader, the preaching missionary all lived in their motherland replicas. The savage natives lived in their natural "place Kanaka" Maximum contact between the two was made when the former went out on its respective mission. The missionary was the God himself, the Kuap a master the semi God and the trader the fearful master Santa Claus. On hearing the rumour of a white visitor to the village, best calicos or lavalavas would be worn. The sick and the aged would be kept away in garden houses. The story is made up "they died of malaria (maralia) many moons ago", The white visitor is too foolish to know the secret.

Today many people in villages still believe the white man is some kind of an omniscient God or super being. To many people however he is an inferior physical being utterly incapable of caring for himself, thus he has to have someone cook for him, care for him, wash for him and clean for him. He is too soft to tread on mud bare footed. He is too lazy to bear his own pack on patrols. Hence he tries to bully the native, force him to work for him and so reign. As far as the white man was concerned the best of the natives was a "Kanaka Boi, em i manki master" and the best of the woman is a "Kanaka meri". The most of native traditions and culture were "heathen fashion bilong al Kanaka"

It is against this background then that we must see any cross cultural contact such as the village scheme proposed to foster. Its aims were enunciated by University of Papua-New Guinea delegate to NUAUS Local PNG Conference in 1969 These are:-

- (1) to meet with and create friendship with the village people of PNG and as much as possible share in their way of life.

- (2) to encourage PNG Students to take an active interest in their own people; to help and develop their way of thinking in a new way of life.

- (3) to show Australian students something of another culture and to help them appreciate people whose society is vastly different from their own.

In essence then, the village Scheme is a cross cultural exercise in human relations. It is similar to the American Field Scholarships, but is vastly different from it. There is very little difference between a white American and a white Australian The difference in culture and attitude is in degree only.

But the differences between New Guinea and Australia are immense. Because of these differences, the scheme is perhaps one of the most exacting and exciting experience for anyone who participates.

No matter what technological super structures are achieved, these will always be enjoyed in terms of human relations. Machines cannot enjoy bridges, roads, highways or waterways. Multi-storey buildings cannot enjoy use of a block of land. Money cannot enjoy purchasing modern or ancient goods. Man enjoys material things and finds greatest fulfilment in relation to other man. Not long ago in New Guinea there were to men. The black man in the village and the white man in the towns. New Guineans have been in New Guinea for centuries. Australians and other races are new comers. But they are there to stay too. Those who believe Australians are in New Guinea to teach, build, construct, grow, develop and when the time comes they will generously leave are talking under an aberration.

Hence the need to begin to forget our past or remember it as a fact of historical ignoramus is pressing. It is more pressing for us to lay foundations for harmonious accommodation of cultural differences. The reality of New Guinea a nation to be is that it will be a nation of villages. We cannot isolate villages from towns. Those who have benefited from formal education must take it back to the majority in villages. NUAUS interest and involvement in villages is therefore fitting and proper. There once relations between Australians and New Guineans were constrained, they must now be free and spontaneous in response to the highest ideals of human love and understanding.

Whilst real interest in New Guinea might have begun with scourges of war, the participants will in almost all cases have no memories of war. But the threats of racial violence, physical or mental is real enough today. Conceding then that Australia are in New Guinea to stay, we must play our part in creating personal friendship situations which at least will minimise racial soisms and differences. We can best do this by sharing our joys and sympathies with the people in whatever human conditions.

The mechanics of the village scheme are as follows:-

1. If you are interested, apply at your local SRC office and get an application form.
2. Fill it out and return it to your local Papua-New Guinea Officer.
3. He/She will interview you and -
4. Forward your application to National selection Officer.
5. You will be told of the outcome.
6. If successful, you will be told of your P-NG host who will be a University or College student.
7. Write to him/her as often as you are able.



8. Make your own arrangements as to when to meet, where to go and how long you wish to stay with your host.
9. Go to N.G. and see for yourself and your friends what life can be like in a village.
10. Applications close 30th June, 1970
11. I am your New Guinea brother and with others welcome you with open arms to our villages if you decide to come.

VOLUNTEER A1 PROGRAMME

This used to be right arm of NUAUS involvement, in New Guinea. It is now the left arm - if you are ambidextrous then it is the reverse! It was found from experience that by their nature students at large did not possess skills required for the proper execution of various engineering, architectural or agricultural projects. Where students did possess the skills, they were hampered by their brevity of involvement, shortage of materials and perhaps non-co-operation of local authorities. Even if there were none of these obstacles there is yet another problem.

Many students either freely or by force of circumstances had no contact with the New Guinea people beyond the point of telling them to "carry this brick to there" or "hammer this nail with a hammer" etc., They lived, ate and moved around with their fellow Australians in an Australian atmosphere, transposed in New Guinea and when the time was up they returned to Australia, with "slides to show and talks to give on my experience with native boys and meries". The Australian students were at once identified with the Administration and in many ways NUAUS name is marred, when there were troubles such as leaving jobs unfinished or inadequately finished.

Hence for this year this programme is very, very limited one. It is so limited

that it could be differentiated from the village scheme in this sense. Whereas in the village scheme, participants have no set projects to undertake, in the volunteer aid programme there will be specific activities (not necessarily projects) for participation. As far as possible students will live in villages and meet with village people.

Specific projects in mind for the moment are:-

1. National fitness camps involving supervising camps for high school students in debates, discussions, talks, sports and other activities.
2. Specific medical field projects - these have been conducted by the Department of Public Health with the help of NUAUS and will continue this year.
3. Sewing lessons for women in villages.

The usefulness of more elaborate and more specialised projects like designing of house and construction of same or bridges, teaching, library work, legan aid etc, are indisputable. But in realistic practical terms involvement in these with some exceptions have been more of a burden than a blessing to the would be recipients. These highly specialised and technical fields should be best left to full time truly dedicated volunteers with a Peace Corps, or the Australian Volunteers abroad, which is really the same thing.

The three items (i-iii) mentioned above are I believe adequate for NUAUS.

Students who are interested in participation should secure forms for application at local SRC Offices and contact their local PNG Officers for details, or write to me directly. Applications close on 30th June, 1970.

BERNARD MULLU NAROKOBI
(N.P.N.G.O.)

University of Sydney

**WE, THE PEOPLE OF SOUTH AFRICA
DECLARE FOR ALL OUR COUNTRY
AND THE WORLD TO KNOW:**

that South Africa belongs to all who live in it, black and white, and that no government can justly claim authority unless it is based on the will of all the people;
that our people have been robbed of their birthright to land, liberty and peace by a form of government founded on injustice and inequality;
that our country will never be prosperous or free until all our people live in brotherhood, enjoying equal rights and opportunities;
that only a democratic state, based on the will of all the people, can secure to all their birthright without distinction of colour, race, sex or belief;

And therefore, we the people of South Africa, black and white together - equals countrymen and brothers - adopt this Freedom Charter. And we pledge ourselves to strive together, sparing neither strength nor courage, until the democratic changes set out here have been won.

THE PEOPLE SHALL GOVERN

Every man and woman shall have the right to vote for and to stand as a candidate for all bodies which make laws; All people shall be entitled to take part in the administration of the country; The rights of the people shall be the same, regardless of race, colour or sex; All bodies of minority rule, advisory boards, councils and authorities shall be replaced by democratic organs of self-government.

The People Shall Govern: In terms of the Republican constitution of South Africa passed in 1961 supreme legislative authority is vested in the State President, the House of Assembly and the Senate. Only a white person can be elected State President. The House of Assembly and the Senate consist exclusively of white representatives elected by an exclusively white electorate. Therefore the power to make laws in South Africa is a monopoly of the white minority.

The same applies to the other organs of government such as the 4 provincial councils of Natal, Cape, Orange Free State and Transvaal which are headed by a white administrator assisted by an all-white executive council. Organs of local government such as District Council, Municipal Council, boroughs, are manned entirely by white people. Such organs of local government as there are for non-Whites consist of the Transkei Legislative Council and an executive; the Indian Council, the Coloured Council; urban Bantu authorities, Territorial Authorities and other such bodies. These institutions have little or no power and and serve merely as a sounding board for the white government. (See the U.N. Report - "Apartheid in Practice")

**ALL NATIONAL GROUPS SHALL HAVE
EQUAL RIGHTS:**

There shall be equal status in the bodies of state, in the courts and in the schools for all national groups and races;
All people shall have equal right to use their own languages, and to develop their own folk culture and customs;
All national groups shall be protected by law against insults to their race and national pride;
The preaching and practice of national, race or colour discrimination and contempt shall be a punishable crime;
All apartheid laws and practices shall be set aside.

In South Africa, not only does the present system enforce discrimination against individuals by reason of their colour or race, but some national groups are privileged over others; the Afrikaners over the English and both of them hold-

ing political, social and economic power over the Africans, Indians and Coloureds. As far as languages are concerned, only Afrikaans and English have official status in the councils of state such as Parliament or Provincial Councils, in the courts, schools and in the administration. The culture of the African, Indian and coloured people is tolerated only as a tourist attraction and as a means of maintaining these groups in backwardness and ignorance.

**THE PEOPLE SHALL SHARE IN THE
COUNTRY'S WEALTH:**

The national wealth of our country, the heritage of all South Africans, shall be restored to the people.
The mineral wealth beneath the soil, the Banks and monopoly industry shall be transferred to the ownership of the people as a whole;
All other industry and trade shall be controlled to assist the wellbeing of the people;
All people shall have equal rights to trade where they choose, to manufacture and to enter all trades, crafts and professions.

**THE LAND SHALL BE SHARED AMONG
THOSE WHO WORK IT:**

Restrictions of land ownership on a racial basis shall be ended, and all the land redivided amongst those who work it, to banish famine and land hunger;
The state shall help the peasants with implements, seeds, tractors and dams to save the soil and assist the tillers;
Freedom of movement shall be guaranteed to all who work on the land;
All people shall not be robbed of their cattle and forced labour and farm prisons shall be abolished.

The indigenous people of South Africa, after a series of resistance wars lasting until the end of the 19th century were deprived of their land. It is oftensaid that 87% of the land is "owned" by the whites and 13% by the Africans. In fact the land occupied by Africans and referred to as "Reserves" is state land from which they can be removed at any time. The bulk of the land is in the hands of land barons, absentee landlords, big companies and state capitalist enterprises.

**ALL SHALL BE EQUAL BEFORE THE
LAW:**

No one shall be imprisoned, deported or restricted without a fair trial;
No one shall be condemned by the order of any Government official; The courts shall be representative of all the people; Imprisonment shall be only for serious crimes against the people, and shall aim at re-education, not vengeance;
The police force and army shall be open to all on an equal basis and shall be the helpers and protectors of the people;
All laws which discriminate on the grounds of colour, race or belief shall be repealed.

**ALL SHALL ENJOY EQUAL HUMAN
RIGHTS:**

The law shall guarantee to all their right to speak, to organise, to meet together, to publish, to preach, to worship and to educate their children;
The privacy of the house from police raids shall be protected by law;
All shall be free to travel without restriction from countryside to town, from province to province, and from South Africa to abroad. Pass laws, permits, and all other laws restricting these freedoms shall be abolished.

South Africa has numerous laws which limit or infringe the human rights of the

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**SOUTH
FREEDOM**

people. These include the Suppression of Communism Act, Proclamation 400 which imposes a state of emergency in the Transkei, the Proclamation of 1953 which bans meetings of more than 10 Africans in scheduled areas, the Native Laws Amendment Act which introduces racial discrimination in Churches and other places of worship, and the Bantu Education Act which makes education without a government permit an offence. The Pass Laws of South Africa result in the arrest of an average of 1,100 persons a day. These laws control and prohibit movement of people within a Province and between Provinces. As part of their checking, numerous police raids are organized during which homes can be entered at any time of the day or night without a warrant and for no apparent reason.

**THERE SHALL BE WORK AND
SECURITY:**

All who work shall be free to form trade unions, to elect their officers and to make wage agreements with their employers;

The state shall recognise the right and duty of all who work, and to draw full unemployment benefits;
Men and women of all races shall receive equal pay for equal work; There shall be a forty-hour working week, a national minimum wage, paid annual leave, and sick leave for all workers, and maternity leave on full pay for all working mothers;
Miners, domestic workers, farm workers, and civil servants shall have the same rights as all others who work;
Child labour, compound labour, the tot system and contract labour shall be abolished.

Africans do not have the right to form registered trade unions and are prohibited from going on strike. Other workers are forced to belong to racially divided unions. The government has the power to determine what jobs are reserved for particular racial groups. People of different races are paid differential wage rates for the same work. Migratory labour is a chief feature of the South African economy and leads to massive social upheaval and distress particularly



AFRICAN CHARTER

among Africans. There is a system of child labour whereby farm labour for young children is considered part of their education. Male workers are housed in single men's compounds in some industries away from their families. Workers on wine farms are paid tots of wine as part payment on their wages.

THE DOORS OF LEARNING AND OF CULTURE SHALL BE OPENED'

The government shall discover, develop and encourage national talent for the enhancement of our cultural life; All the cultural treasures of mankind shall be open to all, by free exchange of books, ideas and contracts with other lands; The aim of education shall be to teach the youth to love their people and their culture, to honour human brotherhood, liberty and peace; Education shall be free, compulsory, universal and equal for all children; Higher education and technical training shall be opened to all by means of state allowances and scholarships awarded on the basis of merit; Adult illiteracy shall be ended by a mass

education plan; Teachers shall have all the rights of other citizens; The colour bar in cultural life, in sport and in education shall be abolished.

In South Africa the whole population suffers from the effects of Apartheid in the areas of Education and Culture. There is heavy censorship of films, newspapers and there is no television. Because of the apartheid policy many overseas performers will not go to South Africa if they are to play before totally white or segregated audiences. Many sports teams will not play in South Africa because they are used as propaganda to imply that they support segregated sports teams. In education there is much unscientific literature on the nature of evolution and the physiological difference between races. For non-whites it is doubtful whether there is even a single theatre, drama school, ballet school or college of music to which they are admitted. There is a great disparity in educational opportunity and the cost of education between whites and non-whites (see "Education in South Africa" W.U.S. publication).

THERE SHALL BE HOUSES' SECURITY AND COMFORT:

All people shall have the right to live where they choose, to be decently housed, and to bring up their families in comfort and security; Unused housing space to be made available to the people; Rent and prices shall be lowered, food plentiful and no one shall go hungry; A preventive health scheme shall be run by the state; Free medical care and hospitalisation shall be provided for all, with special care for mothers and young children; Slums shall be demolished, and new suburbs built where all have transport, roads, lighting, playing fields, creches and social centres; The aged, the orphans, the disabled and the sick shall be cared for by the state; Rest, leisure and recreation shall be the right of all; Fenced locations and ghettos shall be abolished, and laws which break up the families shall be repealed.

THERE SHALL BE PEACE AND FRIENDSHIP:

South Africa shall be a fully independent state, which respects the rights and sovereignty of nations; South Africa shall strive to maintain world peace and the settlement of international disputes by negotiation - not war; Peace and friendship amongst all our peoples shall be secured by upholding the equal rights, opportunities and status of all; The people of all the protectorates - Basutoland, Bechuanaland and Swaziland shall be free to decide for themselves their own future. The rights of all the peoples of Africa to independence and self-government shall be recognised, and shall be the basis of close co-operation. Let all who love their people and their country now say, as we say here: "THESE FREEDOMS WE WILL FIGHT FOR, SIDE BY SIDE, THROUGHOUT OUR LIVES, UNTIL WE HAVE WON OUR LIBERTY". (Adopted at the Congress of the People, Kliptown, South Africa, 26th June, 1955).

THE BACKGROUND TO AND SOME COMMENTS ON THE FREEDOM CHARTER

During the year before the Congress of the People, preparatory meetings were held all over the country and people expressed wishes and aspirations that were later embodied in the Freedom Charter. The emblem of the whole campaign was a four-spoked wheel, representing four organizations in the Congress Alliance - the African National Congress, the South African Indian Congress, the South African Coloured People's Organisation and the South African Congress of Democrats.

The 3000 delegates to the Congress were chosen at the hundreds of meetings held during 1954 in factories, mines, shops, farms, on the reserves and in the towns and townships. A network of local committees had been formed through which these meetings could express their demands and grievances.

For two or three days before the Congress opened, police were seen watching the offices of the Transvaal Indian Congress and the African National Congress in Johannesburg. Police took photographs of delegates calling at the offices, and detectives made notes of names and car registration numbers. Hundreds of delegates travelling to Johannesburg from all over the Provinces were stopped by the police, and their names and addresses were taken. The police were particularly active at Standerton, where they stopped lorry-loads of delegates and demanded transportation permits and tax receipts from Africans. Indians were told to show their Transvaal entry permits, Indians not being allowed to go from one Province to another without a permit issued by the State. On many national roads, police road-blocks were established to stop all cars.

The Police were present at the Conference itself. Their activities were described in the "New Age" newspaper "..... there were scores of detectives clustered in groups, some taking notes of speeches, some scanning the faces of delegates and others. They moved in with flashlight and microfilm cameras, binoculars and recording equipment. They photographed hundreds of delegates as they presented themselves at the credentials table.....they lined up at the rear of delegates and seated themselves on empty lemonade boxes they were in time to hear the Rev. Huddleston declare from the platform "We are meeting openly not behind closed doors, to plan a Charter which will be the basis of our action in future years".

The Conference was in its final stage, when at about 3.30 pm on Sunday afternoon, a large force of police was suddenly rushed to the area in trucks. The first warning the crowd had was an announcement by the Chairman "Armed police are approaching. We don't know what they want. Please keep your seats." He then asked the crowd to rise and sing the anthem Inkosi Sikelele (God save Africa).

About 15 Special Branch detectives, escorted by a group of police armed with sten guns, mounted the platform and confiscated every document, camera and roll of film from the desk. All those on the platform were searched. It was announced that treason was suspected and the name and address of every delegate was to be taken.

During the police questioning people behaved as though quite unaware of the presence of several hundred armed police. They formed into groups to dance and sing, the brass band played, and the dancing went on until only a tiny group was left within the police cordon. The Chairman then asked the meeting if it wished to proceed and the crowd roared its assent.

At the end of 1956, the significance of what the police had been doing at the Congress of the People became clear. At 5 am on the 5th December over 100 people were arrested on a charge of high treason and flown by military aircraft to Johannesburg, where they were at first refused bail. After further arrests, which took place about a week later, the total number of accused came to 156.

The preparatory examination lasted nearly a year. The South African Government evidently regarded the Freedom Charter and the Congress of the People as treasonable: for the evidence brought forward against the accused concerned their association with the Congress of the People and much of this evidence consisted of texts of the speeches made at Kliptown and documents and publications that the police had confiscated there. The prosecution, however, found it more difficult to prove treason than it must have expected. Towards the end of 1957, charges against nearly 100 of the accused were withdrawn; and after a protracted trial in Pretoria, the last of the accused were acquitted in 1961.

POETRY

LIFE OF ADHAM

Prologue

There was not then what is nor what is not:
only that vast all-supporting all-con-
suming cloud
of dust and dirt covering the darkness
and the light.
Then were the waters pulled together,
leaving the land,
where roads stretched under glows of
purple neon,
and the few flowers in the park appeared
purple,
like dust, all-pervading in the metallic-
shattering
world of Birth -every time a hope for
release of trapped electrons dizzy,
spinning in clouds.

Very much the intellectual, above
fads and fancies, Adham grew,
rejecting of course all notion
of God, shortsighted
past the pimple-red nose on his face.

Music he loved, and duly learnt,
his fingers darting wildly on the keys.
Yet the teacher, old, dull brown eyes,
annoyed him for his insistence
on emotion, and his precious poverty.
Physics fascinated him, purely
for the mental exercise, poetry
likewise, Yeats, Lawrence struggling
under rigid formulae imposed by
this intuitive superhumanity.

He realised his genius, thus
isolated from the stupid world
of cretins groping, taking girls
to the beach where the waves
curl identically endless.
Mere mortals, whom ruthlessly
to kill or cunningly deceive
was the logical way of the world.
He strove unrelenting for worship
for the accumulation of lucre,
mocking with a yellow-toothed grin
Nature's way, with beady eyes.

III

As years wore on, he realised
there must be truth in desire, so
he decided, as a new 'experience'
to make love, and conveniently
he met a girl. In truth he did fall
in love.

One weekend they drove
far, to the hills, to a derelict hut
where days were spent by fires of talk
and in the night, he systematically began,
running ink-blotched fingers over curves
of softness, scratching accidentally with
his nails.

They found pleasure being together,
each one, separately flattering himself,
each, in an individual room
discovering for himself his body's thrill.

Next morning, after breakfast, he com-
mitted
himself and the girl looked on,
with dishevelled interest, while
he studies acids on carbohydrate pastes,

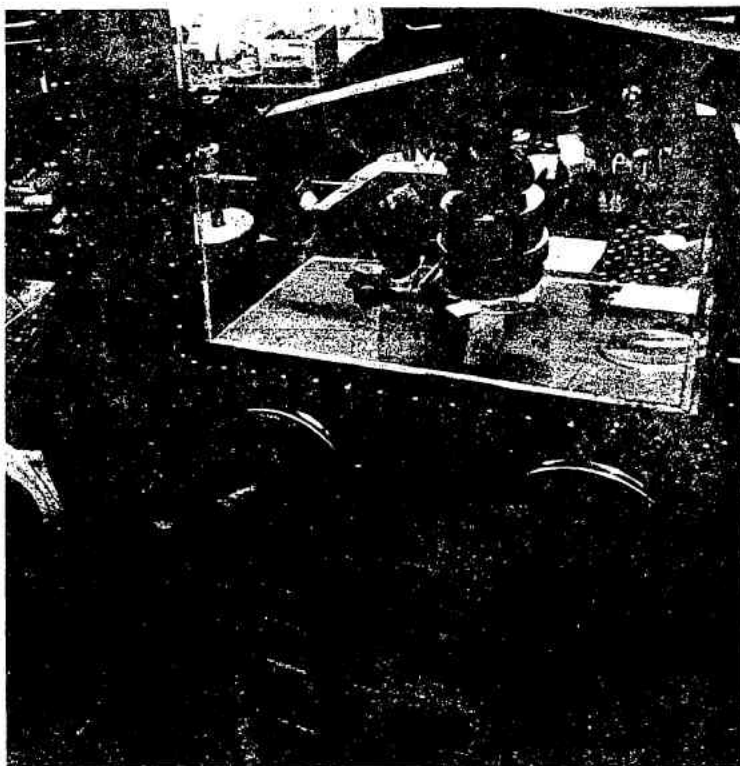
and below in the valley a young man lay
brown-haired, brown, flesh, love-coloured
eyes,
swooning with a girl fair as wind-weeds
Ah, he uttered, the joy singing, Love
creating its own crying, future ...

Impressionless beings died and were born,
past the pale, country doctor's lamp.
The woman lay in her agony, writhing
in fear lest the child be dead.
Some weeks premature, it was the shock
-that screeching, hurling shatter of cars-
that was forcing this life to the world.
Yet, still, outside, the bodies moved,
up and down, with one star shining.
Her husband stirred with mind swooning,
memories: "I must"; and the wine,
urging urine and love in the night.
Old Grandfather Mathan to his sons,
marvelled at the continuation of time,
while
all the while, the body was compelling.
In the hotel, with room for room
of lovers tenderly loving, they lay,
and she gave herself, him taking
what he wanted. At dawn a knock
'Breakfast, sir' - and again 'It's a boy.
She's shaken', the dog ran in to see.

The child screamed for the air of the
world,
whose paths he was to tread in salvation,
ever-deepening the ruts with his dusty
feet.
They named him Adham, and at twelve
he was taken to the synagogue,
then afterwards a tennis party with
friends,
where only the privileged could go.
His future seemed to hold the earth.

II

He shop up like a gun.
He stretched out like a shadow,
nourished each morning on flakes,
wholesome, golden, sun-brown bran,
while his mind expanded, so much so
that you might say deformed. His head
too big hydroce-fallacy perhaps?



IV

There was always a group of patients
waiting,
always a throng of names in the book,
so he could see just the interesting ones,
earn much money, and save some lives.

But on the side, he was researching
into a way of prolonging the brain.
By simulating synapses with light rays
studies of neuron-mortality were made.
Long hours were spent, interrupted only
by concerts, some theatre and the papers.
His circle of friends, political, financial,
were an amphitheatre to his mind.
Respect he earned.

This man
created in his lab. deathlessness.
The centuries, dumb to prophets,
emperors and alchemists had spoken,
and through this man, life rejoiced.
But he alone would remain immortal, god.
That soul, that omnipotence
could flourish, with worshipful riches,
far into the turnings of time,
till it turned into Time itself.

V

But he indeed grew old.
His eyes drew together, until
a blurred membrane was the world,
and children stared at the warp
of tangled wrinkles, his face,
and teeth, still biting a cruel grin.
As he awoke ate urinated, slept again,
his pride grew ripe and angry.
Each night he lay alone in his cold room,
sight fading, hearing gone, immortal.
And not ceased, o run in his nose.

Then once, in a dream, he fell,
falling down a spiral of star-specked black,
falling, and as he fell, vaguely seeing
his heart of nothingness and his air-veins.

Suddenly his wizened skin imploded
to a handful of dust,
snatched by the wind and scattered
over the deserts and the cities,
where those motes went unnoticed
on the heap of other drying souls
awaiting, as ever, every birth,
invoking he who never was.
While seething above, He, uninvoked
was yielding His tears, heavy
to flood, deepen on the earth
that fruits - grapes, yellow corn,
apples - might again be brought forth.

by

**karl
johannsen**

Weeks passed,
of investigations, further intensified,
heart-rending passions, but alas,
his labours were rewarded with a grant
- overseas - yet much he desired her,
success. He would not lose his head.
At once he left her bed.

giant **Army paid \$360,000**
useless amplifiers
to U.S. for 370
lectoral asset'
steel
NSA

BEFORE ELECTIONS

giant
lans
room

NSA

America's #1

"A Distinguished Biography"

Thus beyond all questions of quantity, there lie questions of pattern, which are essential for the understanding of nature. Apart from a presupposed pattern, quantity determines nothing.

A.N.Whitehead, Modes of Thought

A YEAR AGO Professor L.F.Crisp resigned as head of the Department of Political Science at the Australian National University as the result of an upsurge of student and staff dissatisfaction with his conduct of the department. He was an reactionary opponent of the very dubiously liberal moves towards student participation which were being introduced and he had been engaged in a general political campaign against anti-Vietnam members of his staff and students. This is a necessary, and all too brief account of Crisp's political attitudes. He is no ivory-tower academic. He is a tough political operator who knows whose side he is on and acts and writes accordingly. His biography of Chifley must be seen in the light of his political commitments. This is not to suggest that Crisp is unusual or improper because he has strong political beliefs and pictures the world from the standpoint of right-wing Laborism. Indeed his public avowal of his stance is perhaps his one redeeming feature.

When Ben Chifley first appeared in 1961 some reviewers commented upon its total lack of critical apparatus.* They were entirely beside the point. Crisp was not writing a biography in the usual sense. He was submitting a case for the canonization of St. Benedict. At every such occasion there must be a devil's advocate: one who goes through the same life, and same facts, examines the same material but presents somewhat different conclusions. The purpose of this paper could well be to illustrate the truth of E.H.Carr's dictum that "facts do not speak for themselves. They say nothing. It is the historian who speaks through them." By employing Crisp's 'facts' an attempt will be made to present an alternative view of Chifley (and the Labor Party.

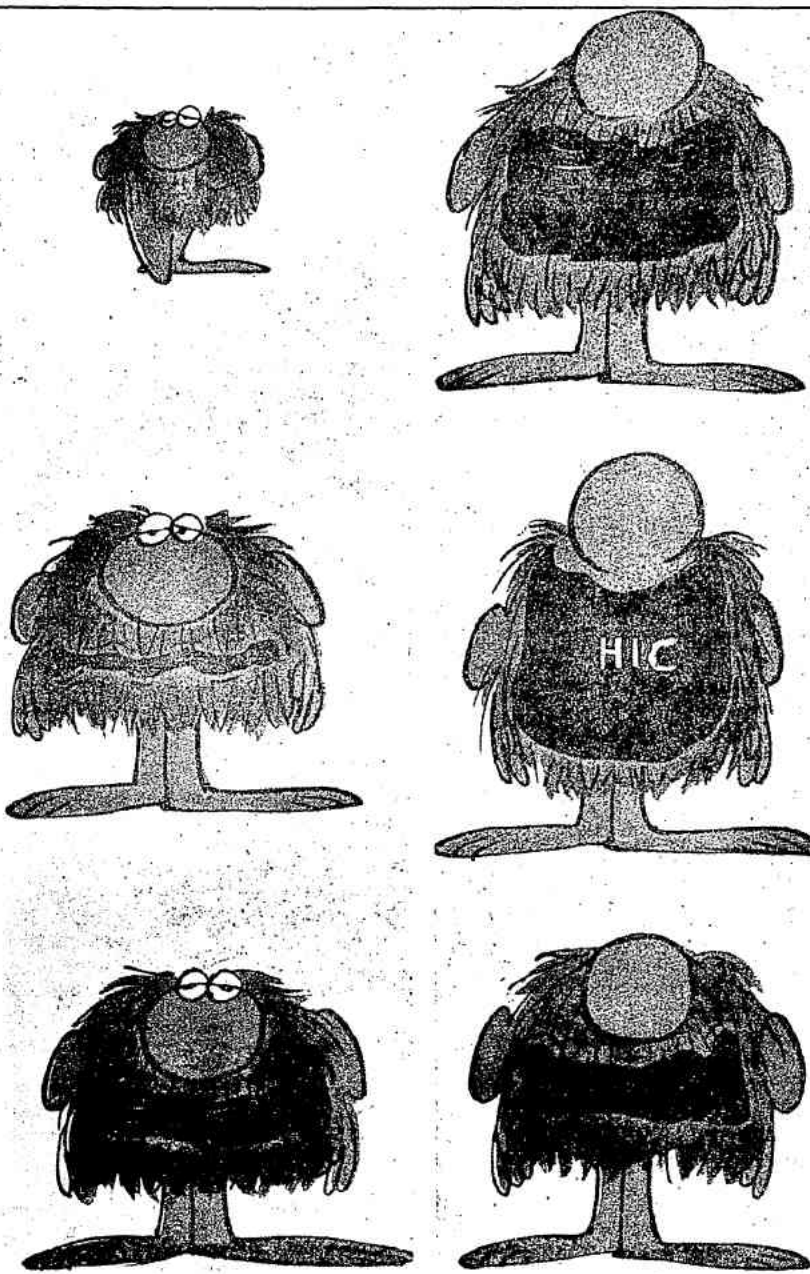
*Most of the academic reviews were as soporific as the book they were dealing with. D.W.Rawson, A.J.P.H., VIII, 1, pp. 128-130; J.D.B. Miller, Hist.Stud., 39, pp 381-2; B.B.Schaffer, Journal of Commonwealth Political Studies, Vol. 11, pp. 172-3; for a slightly critical review see J.W.Burton, Labour History, Number 2, pp. 94-6. As usual the 'left' declined to enter the lists. Crisp's primary aim is to rescue Chifley from the smears of Liberal propaganda. Thus he provides a devastating destruction of Chifley's 'socialist militancy'. The left-legend concerning 'Chif' begins with his role in the 1917 rail strike. Crisp counters this at once by showing that Chifley's main efforts were directed towards inducing many of "the men, whose one ambition was to fight on" into returning to work. (p. 21) Thus Chifley could honestly complain to the Railway Commissioners about the injustice of his dismissal because he did not take an active interest ... on lines calculated to do damage to either your interests or property, but on lines quite the reverse... I endeavoured to prevent any semblance of violence, disorder or unlawful tactics." (cited on p. 23)

Chifley's later union career is interesting. Although outside the AFULE from 1931 to 1941 he remained an 'affiliated unionist'.

for advantage had been taken of the somewhat elastic and accommodating rules of the AWU...to enrol him as an AWU agent and member. (p.82)

This active acceptance of undemocratic procedures extended to Chifley's attitude towards organisation of the ALP. It is worth quoting Crisp at length on this aspect of Chifley's political outlook.

In each town and village he would have his 'man'. If there was an active local A.L.P. Branch, well and good; if not, Chifley was just as happy



CRISP and BEN CHIFLEY

(particularly in his later years) to count on one or two reliable Party or personal supporters to do the essential campaign chores or at least to organise their execution. If there was an active Branch of the Party, Chifley was not one to seek to boost its members. A big branch, in his view, housed passengers and developed factional strife. His early experience in Bathurst and his life-long experience of Lithgow confirmed him in this view, and he was, above all, never a man for more than one Branch in a town, after the Bathurst inter-Branch difficulties of 1922-25. (p.33).

This is an intriguing approach towards inner-party life. It shows clearly that Chifley did not see the Labor Party as something "sacred" (p.414) but as an instrument of his personal interest. Chifley's unconstitutional control of the Labor Party is further evidenced in this 1949 newspaper report which Crisp quotes approvingly:

Last week's meeting of the Federal Executive of the A.L.P. provided yet another remarkable demonstration of the unique position Mr. Chifley has won for himself in the Labour Movement. In the past, Labour Prime Ministers have been at the beck and call of governing bodies outside parliament. Today these governing bodies go cap in hand to the Prime Minister. The purpose of the meeting was to confer with and advise the Prime Minister on election policy. That was not quite how it worked out. Instead, Mr. Chifley went along to the Executive meeting and told it what Labor election policy would be (p.242)

But, perhaps it is in the field of policy that the 'radical' Chifley is to be found? 1949 was a busy year for Chifley. On February 24, he wrote to the South Australian Premier, Playford, asking for the services for twelve months of Justice G.S.Reed of the

South Australian Supreme Court to found a permanent Commonwealth Security Service . . . Justice Reed was made available and began to form the Australian Security Intelligence Organisation. (p.360)

By July, Chifley was busy strike-breaking. Without entering into the rights and wrongs of the strike it is worth pointing out that Crisp glosses over the dissatisfaction produced within the A.L.P. He does not mention for instance the message of support for the miners from Henry Boote, former editor of the Worker, and defender of the I.W.W. Twelve. Nor are we told of the resignation from the A.L.P. of W.McBlane, for forty-nine years a member of the Kurri Branch and its Chairman.

Most significantly, Crisp fails to draw any comparison between the ways in which Chifley treated his three 'opponents' - the B.M.A., The Banks and the miners. It never occurs to Crisp to do other than praise Chifley for his moderation over Bank Nationalisation and the Health Scheme and for his extremism against the miners. For if Chifley had treated all three equally he would have sent troops down the mines, into the banks and conscripted the doctors.

The main claim of the Chifley legend is that he started Australia on the road to socialism with his proposal for Bank Nationalisation. Crisp shows that this was in no sense part of an overall drive against capitalism. Rather it was undertaken because Chifley saw his system of controls threatened. These controls had been established to keep capitalism on an even keel and he saw his role as protecting the on-going system from the demands of an unreformed section of pre-Keynesian capitalists. Moreover, he did not fight hard for his proposals. If anything he was defeated by his default in the arena of public debate. This was because he was

not engaged in a crusade. As Crisp concludes

Chifley's socialism was of the run-of-the-mill, loose Australian trade union variety...His own temperament was essentially empirical, cautious, austere. He was for mastering particular issues, not for compounding socialist doctrine; for correcting specific injustices rather than for promoting flaring crusades. (p.29)

Crisp later cites an obituary on Chifley in the Catholic Advocate (Melbourne) by Father J.G.Murtagh who testified that Chifley's socialism

was practical and empirical, not philosophic or ideological, and he clearly showed that he had little or no time for socialist intellectuals and doctrinaires. (p.250)

Such evidence is absolutely in line with the Chifley Crisp had worked with as Director-General of Post-War Reconstruction. But it is not at all related to the "socialist" ogre of Liberal propaganda or the "socialist" messiah of Labor legendry. Rather is it typical of a very ordinary administrator with no vision beyond the immediate and certainly with no guiding 'light on the hill',

Crisp reveals his cloven hoof most brazenly when he deals with Chifley's use of racist fears within the Labor movement to win support for Calwell's immigration scheme:

To aid his appeal to Labour men to subdue their fears about unemployment and migrant competition for jobs and homes, however, Chifley shrewdly played on another traditional Labour fear - an Asian influx. (p.320)

This quotation is not so much interesting for what it tells us about Chifley. Its real significance rests in what it tells

humphrey mcqueen



reviews

FREAK OUT AT *easy rider*

If you want to experience a trip that begins well and ends in horror go and see *Easy Rider*. It is not about drug-taking, bikie-hippies; it is about a search and a discovery - or bloody violence. The journey is conducted as much in the mind as on the road. Camera technique is then very sophisticated for a diary film. The journal of frames taken on a bike trip has the apparent looseness of the literary diary or of the picaresque but like Furphy's novel, "Such is Ilfe" the incidents form a pattern. A journey is an old symbol. There seems little doubt that the pattern of this trip has a symbolic intention. It is surprising to hear comments, on the radio and elsewhere that suggest that the film is merely sensational and that it is meaningless.

The intent of the film could be obscured by the sound-track of modern sound. In the beginning, the two friends, Captain America and Billy show that they are breaking the accepted rules by their appearance, by their appearance, by throwing away the watch, by plastering the stars and stripes all over one bike as a form of comment, and by envying the ranch owner in Mexico for being able to do his own thing in his own good time. In keeping with the hippie philosophy, the young men acquire a large supply of grass to last for the journey.

The first note of irony appears in the prelude to the film, the scene of the drug deal. The Hippies complete the deal in a Rolls Royce; their sampling before they buy makes an ironic contrast with their use of it - to induce heightened awareness.

Much of the earlier part of the film is devoted to heightened perception. The camera focuses on scenic detail: grass, landforms, colour, light and shade. The beginning of the grip is beautiful, and joyful. Even in this mood we are not allowed to forget such ironies as the contrast between the spare, utilitarian metal that went into the shoeing of the horse on the ranch and the intricate, overwrought metal in the bikes and in Captain America's buckles and studs, unless of course this form of decoration is a badge of protest.

Captain America, is the deeper and more sensitive of the two. The journey becomes more Captain America's journey, that is climaxed in his freaking out on acid, and concluded with his shriek of terror.

The sequence in the hippy commune introduces the social comment and the

thematic search motif. The boys are invited to stay in the commune but Peter says he must go on. He is given a 4-dose piece of LSD and told that when the moment comes (moment of truth) to take the acid.

The moment of truth comes, indirectly, through the heartrending character, George, whom the friends meet up with in a country gaol, where they were put because of local hostility to their doing their own thing in their own way.

George who has been trapped in spirit and who has sought escape in alcohol decides to fulfil an old desire to go to the mardi gras and to a very special flop house. He joins Capt. America and Billy on the road.

The three are faced with a nasty show of irrational hostility in a country cafe. The self-appointed dictators of ethics in the cafe nod to each other as the travellers leave that they'll get them.

In one of the best sequences in the film George, the Southern lawyer, discourses on UFO and the reason for the hostility against the freaks. George the droll, did not escape the violent, sneak attack made on the travellers as they slept on the road. The quickness of this scene emphasises the nature of violence itself.

Capt. America and Billy are shown sadly remembering George as they try to join in the mardi gras as the three intended. In the flop house while waiting for the girls, Capt. America's state of mind is indicated by the reeling montage. A repeated image was that of a religious painting on the wall where he was waiting. Later, when he asked his girl her name she said, "Mary".

The insistence on getting out of the place with the girls further indicates their state of mind.

The now famous graveyard scene, which the censor tampered with climaxes the journey.

The LSD given to the two at the hippie commune is taken. The significance is not clear but not unconnected with past events as the simulated trips show. The worst trips were experienced by Capt. America who apparently confused in his mind (this drug is supposed to release repressed material) is seen nursing the maked Mary and then clinging to a statue of the Immaculate Mary in the

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graveyard. The live Mary can be heard screaming for help.

Later on the road, Peter says, "We blew it." This surely refers to their moment of truth. There is no way out.

The travellers journeying now with a false joy through man-made beauty of southern estates are struck again. To "frighten" the bikies, a southerner shoots. Billy is sent flying to the ground. After covering him, Captain America with a dreadful cry of shock and anguish takes chase. The murders before they dis-

appear shoot Capt. America too: a quick, dramatic catastrophe, repeating the quickness finality of the previous incident of violence.

The journey begun in a kind of innocence ends in terrible realisation. Irrational violence ends ready to strike. This side of man cannot be tamed.

The criticism of meaninglessness will not hold up. For those who see this as a loose aimless freakout, I won't advocate grass as an aid of perception. I don't fancy hemlock. O. Warner.

us about Crisp. Note his use of shrewdly" to describe Chifley's action. Whether such tactics are best described as shrewd or vile will depend upon one's view of racism. Remember also that by the time Crisp wrote these lines the movement against White Australia was quite well advanced. What may be understandable in Chifley's action in the late 1940's is entirely inexcusable in an academic ten years later. It does however indicate the degree to which Crisp has abnegated his critical faculties.

Finally, there are the blatant contradictions. These range from presenting Chifley as 'the intellectual'

I'd rather have had Mr. Menzies' education than a million pounds(p.6) and then presenting him as the typical anti-intellectual Australian bloke

I do not object to investigation and research", but could such a man, who will probably be filled with academic ideas gathered in the rarefied atmosphere of some university... (p.36)

Such confusions arise from an attempt to present Chifley as the "archetype" of the good Labor man who could appeal to everyone. No where is this more obvious than in the following:

Throughout his life Chifley continued unconsciously - or, at least, unself-

consciously - to use the old terms "Empire" and "British Empire". He was personally little concerned with terminology. At and after the 1949 Conference, at which the term "Commonwealth of Nations" was adopted to meet the Asian Dominions, Chifley insisted that in Australia the usage "British Commonwealth of Nations" would be continued. (p.282)

Here the contradictions tumble from one sentence into the next. If Chifley was personally little concerned with terminology why did he insist on the usage 'British Commonwealth...?' The answer lies in the congealed platitudes of his distinguished biographer's sycophancy. But Crisp's crowning lack of perception concerns that all too oft-quoted speech of Chifley's "Things Worth Fighting For" which forms the basis for Crisp's concluding chapters. At the head of p.414 stands.

If I think a thing is worth fighting for, no matter what the penalty is, I will fight for the right.

Then follows Chifley as the 'social evangelist'. But on p.294 we have been told that Chifley did not recognise the new Government of China in 1949 because it would have proved electorally embarrassing; to which Crisp comments

Chifley afterwards regretted he had not gone ahead at the time to do what he had believed to be right.

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Closing date for the receipt of application in the Department is Monday 6 July 1970.

Letterslettersletters

Dear Sir,
Abolition of the S.R.C. must be regarded as a legitimate aim although it is not one I myself agree with. Consequently I feel it should be tackled as an issue in a manner conducive to its success, by those who so wish it.

The present attempt to accomplish this is, I think, being carried out in a manner dooming it to failure, not to mention damaging to hopes of even a moderate S.R.C. being returned. Running a multitude of candidates may damage the election itself; but will not come near abolishing the S.R.C. For such a tactic will split the libertarian-progressive-moderate vote fifty ways and so ensure a Tory-run S.R.C. for the rest of its term. Far better I think to run a recognisable, fourteen-place ticket, work to get them elected and so proceed to render some lethal-lifesaving to student representation.

For my own part, I do not believe that the S.R.C. should be abolished, although short notice general meetings could certainly do wonders for it. Better that the S.R.C. be preserved for such things as standing bail at demonstrations as it has in the past, and for pushing such things as participation.

Yours etc.
A.S.Robinson.

Dear Sir,
I was surprised to see that both you, as Editor, and Alan Gordon, as Undergraduate Rep. on Council had the audacity to use the columns of WORONI to justify your actions concerning the "kidnapping of the ballot box containing the SRC Survey returns". You claim that the SRC left most of the organization of the survey to the Returning Officer who was in no way supervised and one is supposed to infer, I presume, that this is wrong. It will be a very sad day on this campus if every member of the SRC has to be supervised (and presumably the Supervisor supervised too, ad inf.) in all their actions. At Sydney University, where I note you both have been until recently, this might be the order of the day, because student politics there is based on faction fighting (or boot-licking to "Spigs") and not trust. I am proud to say that I trust every member of the executive and I should hope that every student does too!

You again claim that the system used in the survey was "open to abuse". You don't specify what sort of "abuse" - one can imagine anything from sexual attacks on the virginity of the ballot box to the Returning Officer taking each survey home, recording the name, rank and number, microfilming each copy and sending it all off disguised as full stops to his great-great-grand-aunt's fifteenth cousin (who incidentally is a friend of the wife of the janitor at the Outer Mongolian Steam Cavalry Security Section).

I was also interested to note your change of tactics from the previous issue of WORONI:

"Those responsible appear to have done so as a protest at the handling of the survey by the SRC, and in particular by The Survey's Director, Mr. Andrew Morrison" becomes
"Andrew Morrison can not be accused of misusing the system".
- but as Mr. Killen says "Politics is the art of adaption to changing circumstances" and I am sure that each of you honestly believes every one of the many and varied stands you take on issues confronting you.

In your concluding paragraph you say "As no one seemed to care it was considered intolerable". I might remind you that both of you and at least one other who supported your childish and irresponsible stand were members of the 40th SRC and could have raised the matter at any time, in particular at any of the SRC meetings after the survey was approved.

Finally, I would suggest that you, who condoned, and perhaps colluded in, the theft of the ballot box, get some facts about issues before taking them to general meetings. The general meeting which considered this matter was the worst general meeting I have attended since I have been at the ANU, it was the first time someone's character was dragged through the mud without a scrap of evidence! And you accuse ASIO of being bad.....

Yours Sincerely,
Stephen Duckett
Part-time Rep, 40th SRC
General Rep, 41st SRC

IT'S YOUR MONEY \$ 1600 A MINUTE

Last Monday night a meeting of 80 persons at a Sports Union general meeting decided in eleven minutes to tax the rest of the student population 16,000 dollars. Sports Union Fees have been increased by \$4.00 per student per annum.

Merv. Aston, the President of the Sports Association began the meeting by explaining that the Sports Union was getting into debt and that those participating in sport would have to bear the cost unless the fee rise went through (thereby forcing the non-sporting students to subsidize their athletic associates.)

The Woroni reporter then started to scribble these facts down when he heard cries from the Ruggers present that the vote be taken. It was - and quite remarkably the ayes seemed to outnumber the noes. There was a call for a show of hands to determine the issue but the chairman ruled the motion passed and then closed the meeting - less than 12 minutes after it had started.

In inquiries made after the meeting Woroni discovered that Aston had

asked if there were any questions or points to be made on his speech but had not asked if anyone wished to speak against the fee rise - this in itself is very disturbing but even more so is his refusal to grant a show of hands. This move makes the whole of the Sports Council action unconstitutional, as to pass motions increasing fees requires a 2/3rds majority and this could only be assessed on a show of hands.

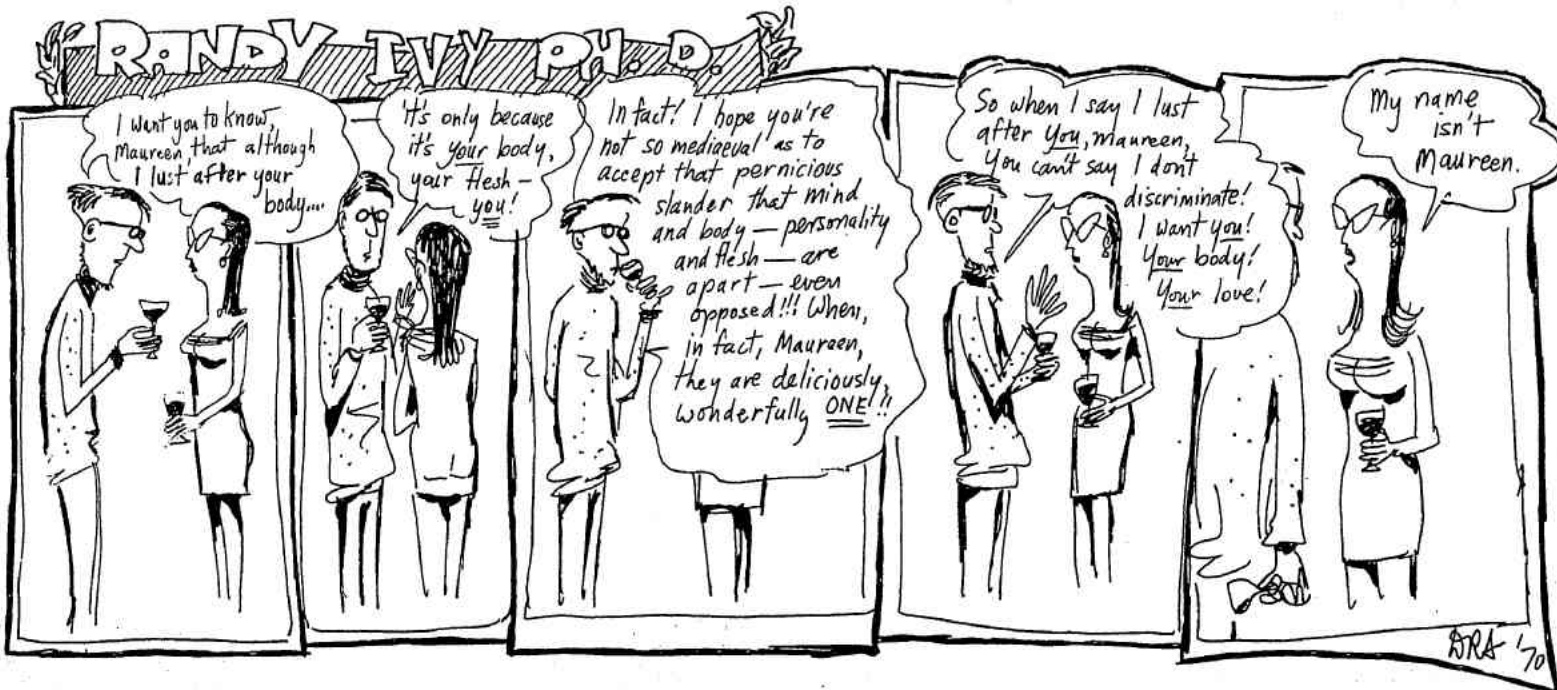
Several speakers including SRC President Cunliffe were denied the opportunity to speak against the motion and this too is to be condemned.

Immediately after the meeting Woroni staff initiated a motion on notice to rescind the one just passed. This meeting comes upon the 17th - BE THERE.



WORONI STAFF

Editor: Andrew Podger
Asst. Editor: Barbara Callcott
Business Manager: Rod Smyth
And: Steve Padgham
Malcolm Colton
Charlie Dickens
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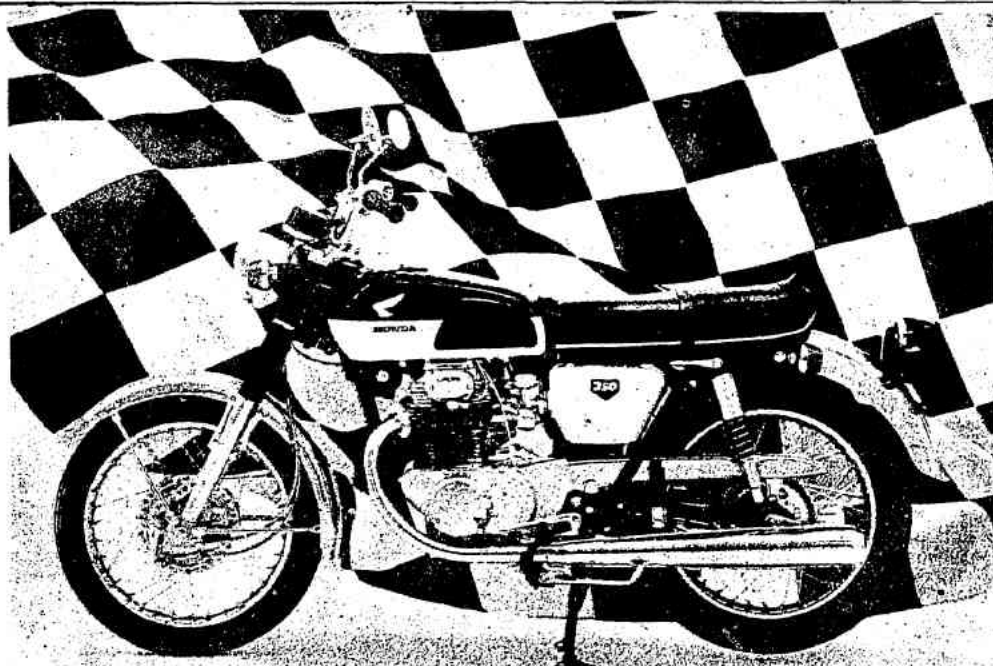
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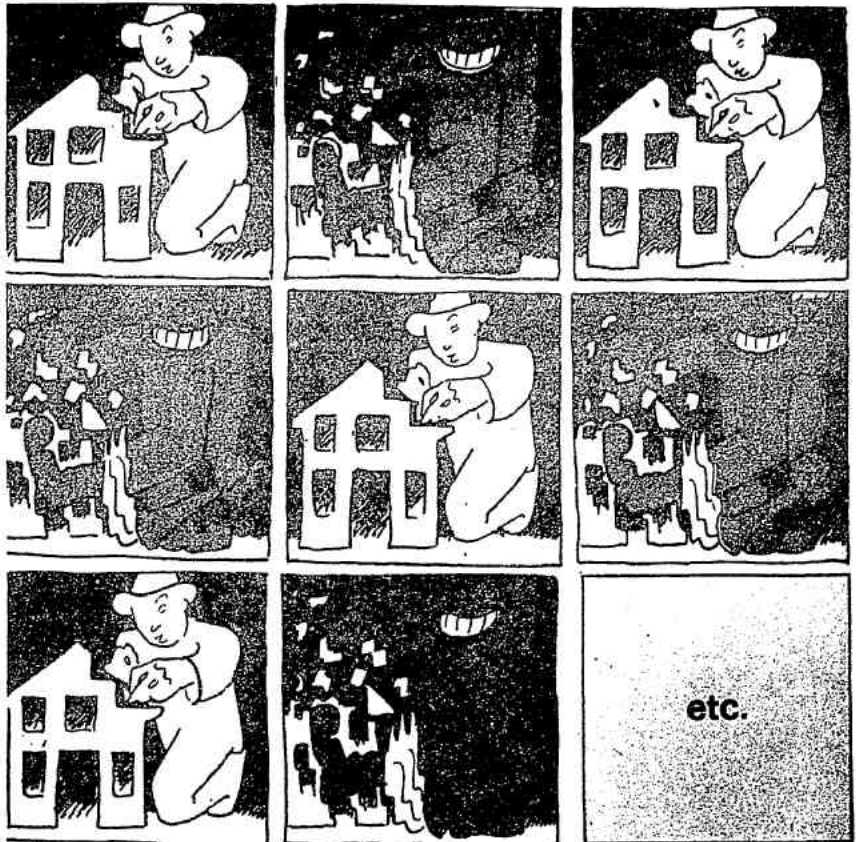
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TYPIST'S NOTE: Any typographical errors in candidates' policy speeches is due to the fact that our typist couldn't read their fucking writing!!!!

WORONI ELECTION SUPPLEMENT

WH
NEE
ELECTIO



1 ECONOMICS REP

The highly esteemed, all leather (non political, non partisan, non informed we support anybody) Goon Society presents the eternally wise and highly academic H.T.Graham



Since our all cardboard replica Goon Society platform bears no repetition, we shall not repeat it. (Oh, for an academic SRC!!!)

and the refined and totally aesthetic D.J.Spratt



As joint candidates we know (quite humbly) that we are both ideally suited for the position so vote

[2] H.T.Graham Also standing as Gen. Reps
[2] D.J.Spratt.

1 SCIENCE REP

With the SRC in its deaththrows radical changes have to be made for its continued existence to be of any value. It must revive student interest. I believe it must, at least, become heavily involved in controversial political and domestic issues.

As a Science Rep., I would, in addition to attempting to increase political involvement of the SRC, strive to:

1. Drastically improve the Uni. Co-op bookshop or have it replaced by a far more helpful supplier of books.
2. Give students some say in the retention and hiring of lecturers.
3. Have more emphasis placed on tutorial work for 1st years in an attempt to reduce the 1st year failure rate.
4. Have a review of the credit value of 2nd and 3rd year science prac-units.

Chris Swinbank.
111 year Science.
ALSO STANDING AS GENERAL REPS
J.Burns K.Hartley P.Symonds A.Wadsley

1 ARTS REP

ALSO STANDING AS GENERAL REPS

S.Padgham
S.John
D.Pitt

ELECTED UNOPOSED

Anthea Green - Part Time Rep
Malcolm Lamb Oriental Studies
John Courtman - Forestry Rep
John McMillan - Law Rep

8 GENERAL REPS



BAIN Christopher (Walls;Wheeler)
Arts (Part-time)

Is no relation to Andrew, Was Treasurer on 41st SRC. Is part of the new force rearing its head on the campus - part-time-power. A vote for Chris Bain is a vote for Sanity on the SRC; drawing on immeasurable experience from within the ever-fascinating P.S., I will be able to [i] help part-timers attain their rightful position [ii] aim for acceptance of a revised edition of the submission on participation.

PAUL A. BALNAVES
General Rep.

Points of action :

1. More social activities organised directly by the S.R.C.
 - a) Clubs do not have the resources (in time and money etc.) to put on activities for the general student body. So therefore when large functions are projected, these could most suitably be organized by the S.R.C.
 - b) The S.R.C. needs social activities for



690378
FIGHT FOR FREE FEET

its own sake, since these are wanted by students and can extend student awareness of whatever good there is in S.R.C. activities.

2. Alteration of the present structure of the S.R.C.
 - a) Halls represented, not faculties, as this would enable more direct student contact for the S.R.C.
 - b) Additional full-time staff to deal

with the large work-load of the secretary who is over-worked.
c) Permanent committee to report on, and organise, social functions that by b) be established by the S.R.C.

3. To suggest and pressure for more Union Nights, as an efficient means, if used, of Union judgements of student wants. Also, free juke box or other supply of music to student taste at student request.

The reason behind all this is that the S.R.C. means nothing to students. As for participation, this is done most significantly by unit representatives. The S.R.C. needs to bring academic and administrative proceedings to the notice of students, not student 'opinion' to the notice of the Staff.

I express support for Fazal A. Rizvi, the Goon Club and various anarchists on the grounds that they oppose that present anachronism, the S.R.C.

Robert Brittan,

1. I won't be breaking any election promises; I'm not making any.
2. The situation was perhaps best summed up by Chairman Mao in his "Quotations" P173: "Wherever there is struggle there is sacrifice, and death is a common occurrence. But we have the interests of the people and the sufferings of the great majority at heart, and when we die for the people it is a worthy death. Nevertheless, we should do our best to avoid unnecessary sacrifices". Cunliffe, be warned!



BARRY BROWN
General Rep.

As representative of the world-famous all-leather, steam-operated Goon Society, I pledge to fight tooth-and-leg for the establishment of the Moriarty and Ponsonby Horse-drawn Zeppelin Service and Audio De-Education Kit to provide some alternative to the **crap now polluting the air-waves.**



Jonathan Burns.
Science and General Representative Platform.

In the understanding which the Governments have reached with the Universities, the number of students who graduate corresponds closely to the number of positions which the Government and Industry wish to be filled by graduates. Since they have found that a deepening inferiority of secondary education does no damage to the recruitment of their occupational elite, they are under no compunction to heal the high-school system, or to provide universities for those ready to enter but excluded by quotas.

If you are one of the vast majority who in practice are interested in education only in as far as it may put them into the occupational elite, I can make no appeal to you. If you are an educational partisan, however, which is to say one who would see education promoted as a principal community value, then I ask you to vote for a candidate who will explore, albeit on paper, alternative university structures by which the task may begin of educating the entire population of the world to a degree limited only by the interest of students.

I submit that graduates surplus to the job structure should have the intelligence to stay alive while turning their wits to teaching; and moreover to build, staff and support a self-perpetuating network of autonomous communal universities to transform a generation of high-school intellectuals into further surplus graduates. All that is missing is the sense of community, co-operation and common aspiration, coupled with the basic dedication to reject the high salaries of the occ. elite (including the current academic establishment).

I want a scientific community that gives the community SCIENCE, not colour television, a humanistic academy that will live up to the academic claim of showing humanity its place in the Universe and in History.

I cannot put this into practice. But I can and promise to investigate it using the moderate public authority which the SRC possesses; to write and have publicised a report on the possible forms and methods of the Autonomous Academy; and to make this campus most uncomfortably aware of the freedoms which are denied



John Castellari.

All you arts students listen! If elected General Rep. of the SRC, I promise to examine the motives of all students from all faculties in a week that will diminish the historical value of the purges that followed the Russian Revolution. All students found to be attending university solely for the purpose of obtaining a secure, well paying job in the future, shall be expelled. Long live intellectual Freedom!

Gary Coble.

- I believe that it is necessary to have:
- 1) Closer co-operation between full and part-time students;
 - 2) More effective representation of part-time students interests;
 - 3) Greater participation in student affairs by part-timers;
 - 4) More responsible and mature representation for all students.

PETER R. CORNHILL

Policy Statement:

1. Introduce speed boat races down Cullivan's Creek.
2. Levitate the library and turn it into a floating restaurant on Lake Burley Griffin. Former bookshelves shall be used as bunds by TWIGGIES.
3. The Asian Studies (Oriental Studies) building should be sold back to one of the poorer Asian nations, to be used for learning about Australia.
4. The Union should be shared out equally amongst all present members and each could then take his (or her or its) share and remove it to a position straddling Sullivans Creek, thus saving building a new Union there.
5. A cemetery will be built for all dissenting students, set up where the library used to be, complete with imported vampires to protect their grave rights.
6. Camera developing laboratories will be set up in the new union to facilitate the work of ASIO and counter - ASIO photographers on campus.
7. A portion of the Wave Hill station should be transferred to a suitable area of the campus so that students can see how aborigines really live up north.
8. The statue of Liberty should be purchased and permanently erected in front of the Political Science building.

9. For all new (and old) students who have not developed that mature Uni. student outlook on life having completed six years of high school instead of five, a swing, see-saw and slippery dip should be



set up on the former library lawn. Also a merry-go-round set up for all those students who are not sure where their courses are taking them



Stephen Duckett
Economics 111
Treasurer 69-70
Education Officer 70
Part Time Rep. 40th SRC
General Re. 41st SRC

The SRC exists to serve students. It exists to represent them on various issues at various levels. For instance the SRC should place the views of students on Pollution, say, before the Prime Minister but more importantly should place the needs of students in relation to water coolers in the Library to the appropriate authorities and other Welfare matters. I am standing for General Rep. on the 42nd SRC after having been on the 40th and 42st SRC and a member of committees of the 38th and 39th SRC. I want to continue to work for students, pressing, mainly within the University for the things students want.

Policy Points:

1. Examination of SRC structure. The current SRC structure has existed for a long time and of course it has a lot of faults. The structure and relevance of SRC's across Australia is being examined. The ANU SRC should also take part in an evaluation of its role and relevance. This should not be a closed inquiry but the opinions of non SRC members should be actively sought. This evaluation should also consider the possibility of amalgamation of the SRC and Union.
2. Publications & Communications.
 - a) The SRC should foster more faculty, departmental and independent journals newsletters and rags to increase the level of activity on this campus. It should be seen as a place where people can go for information on how to produce, say, a good faculty Society Magazine.
 - b) The SRC should continue to attempt to set up a Campus Radio Station but in the mean time Inside Out should be given greater publicity.
 - c) WORONI should come out weekly but it should be a responsible newspaper. It should not be used as the vehicle of any one persons personal beliefs. - whoever he may be.
3. General Welfare.
 - a) The SRC should run, or encourage more cheap turns to increase social life on this campus.
 - b) NUAUS provides many direct benefits to students but would provide more if we were prepared to take advantage of it. NUAUS should be better publicized on campus so students know

what it really gives.
c) The SRC should press for the restriction of staff borrowing rights in the Library.
d) An important issue that the SRC should take a positive stand on is The campaign to abolish University fees. If elected I would push for their abolition.



For the last few years the S.R.C., despite various attempts to revive it, has been languishing. Several reasons have been suggested for this - that students aren't interested, that the calibre of representatives has been low, that S.R.C. hands are tied by the admin., etc. Remedies have been tried for all these ills and have failed.

We feel that it is time to look critically at the whole concept upon which an S.R.C. is based, namely that 15 elected students are capable of representing 3,000 on any issue which evolves during the course of a year in office.

Perhaps you have a different reason for being discontent with the S.R.C. In any case we wish you to consider the pros and cons of dissolving it.

The alternative that we have in mind requires at least two full-time paid secretaries to deal with funds and general administration.

An elected figurehead to convene, open and to chair meetings at which all major policy will be decided.

These to be held more frequently than the 4-5 hour marathon multi-motion things we've had in the past. Ad hoc committees to be elected from these meetings to deal with the issues for which the meeting was called and to report back to subsequent meetings.

Perhaps this sounds impractical but the things people find most achievement in on this Campus (C.A.C. Genesis etc.) have all been done by individuals independent of the S.R.C.

Hess, Clowry, Dien, Wright.



MERVYN HARDIN
Arts III
General Representative

On being at this University for some three years, I have never taken an over-

NORONI active r shamef prompt much-n ing for and I b if I am do my My gen In the the wh To try establi person arate f would Admir plaint I feel should such i It is tation be ind all it c I ma Sport figure mone all it for an ity of fees a The ent or Affair such c interr The need exists sound rary. but t soon Final let's ive S

active role in student politics; but the shameful results of the last 'Election' prompted me to nominate for this much-needed return bout. I am standing for this election on serious grounds, and I believe constructive policies, and if I am elected you can be sure I will do my utmost to fulfill my obligation.

My general policy line is as follows :

In the past the S.R.C. has seemed, on the whole, an unapproachable group. To try and eliminate this I propose the establishment of an Ombudsman - a person elected by the students but separate from the S.R.C. Such a person would have the power to investigate Admin. files and follow up any complaint or inquiry by students.

I feel that the S.R.C. is entitled, and should make political statements on such issues as the National Service Act.

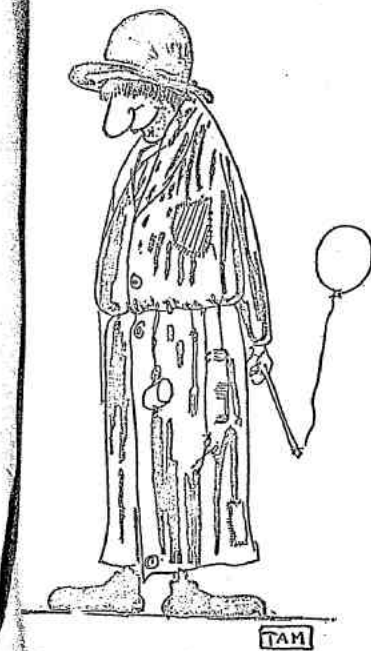
It is important that student representation on the University Council should be increased and the S.R.C. should do all it can to press for this.

I maintain a strong opposition to the Sports Union fee rise, and feel that figures of tenders and distribution of money should be made public; after all it is our money. I would also press for an investigation into the possibility of scrapping the compulsory sports fees altogether.

The extra money would be better spent on such groups as the Cultural Affairs Committee and support for such organizations as Abschol, Amnesty International, Social Action W.U.S. etc.

The parking facilities at the Library need expanding now!; while there also exists a dire need for a comfortable, sound-proof smoking room in the Library. These may only be minor points, but they do need implementing as soon as possible.

Finally may I urge you to vote and let's make this the most representative S.R.C. ever!



R. I. HARTLEY
for General Rep.

I am standing for election to the Swunt-Ridden Council on a platform of string and cardboard. The S.R.C. is lacking several essential items of equipment. Most immediate needs are the following:

- One giant stuffed Galapagos tortoise on wheels with clockwork revolving eye-balls.
- Three leather fire-engines, and one thurrantiblick and concertine cross senapod fig-squirt with mulled linipod reciprocating automatic bingle.

If elected, rectifying these needs is the least I can do - a quantity I specialize in.



I believe that it is necessary to have:

- 1) Closer co-operation between full and part-time students;
- 2) More effective representation of part-time students interests;
- 3) Greater participation in student affairs by part-timers;
- 4) More responsible and mature representation for all students.

Steva Hobbs



Susan Hobley - General Representative. Qualifications: Classified Information. Excelling in beauty amongst all Goon Candidates. Sue is a straight ADOR-ATION election ticket. Feel free and release all those inner tensions. Vote [1] for Adoration.

It goes without saying the present Student Association exists in name only. The S.R.C. (are they really power mad politicians?) do exist but the elections could fairly be called farcial (practically all you have to do is nominate).

This is the 'moderate' backlash to the 'Goons'. I agree with what they say but not with the way they say it - (with apologies). It's obvious no-one wants to be represented even if the S.R.C.'s want to represent - otherwise why the massive indifference? But that doesn't mean no-one's interested in a vigorous stimulating Students' Association (necessarily).

If we want an Association that's more than a name we have to start associating - I think it might have more significance if the decision-making authority is transferred to the Assiciation. Executive work can be carried out by either a permanent committee or on committees formed to deal with specific issues.

Organisation obviously is not everything, but if enough people are interested could be a great improvement on the present system, and I think re-organisation is most effectively carried out through the S.R.C.

SANDRA JOHN, Arts II
ARTS/GENERAL REP.



ANNE JONES
General Representative

The conversion of this university to a self-supporting Commune. This will require :

- rearing herds of pigs on the lower slopes of Black Mountain.
- conversion of the Library Lawn (which is already well-suited edaphically and climatically for this purpose) to rice paddies.
- increasing the production of the Zoology Department's carp pond.
- encouraging tribal Aborigines to join the Commune by turning the

South Oval into an Aboriginal Reserve.

- the introduction of window-boxes into the Library so that students can learn to appreciate nature.



DAVID KOTTHOFF
Arts/Law III
Burton Hall for
General Representative

There are two main reasons why I am seeking election to the 1970 S.R.C. One is that I am concerned at the abysmal functioning of what could be an efficient, vigorous and worthwhile student government. Dedicated workers are needed to restore the confidence of the student body in the S.R.C. I am prepared to devote a fair amount of time to the affairs of the S.R.C. because that is what I see as necessary. If elected I will not readily be prepared to have things left undone, or uncompleted. Nor will I easily allow important decisions to be made on insufficient research or in a sense of resignation or relief that 'at last the talking is over'.

I feel sure many students have no respect for the S.R.C. because they see not what it has done but what it has done but what it has talked about. It is time there were less demagogues in student politics and more devoted workers. We have seen what such an S.R.C. member can do, in the work of Andrew Bain, and while I can not promise to do such thorough work as he, I am prepared to work diligently in the interests of students.

An area in which I am keen to operate which is, in fact, my main reason for nominating - is that of exploitation. We have heard much about Union refectory prices : I am still not satisfied that the Union is operating at a tolerable profit-level. This needs full and fearless investigation.

Similarly, the union shop seems to have a significant mark-up on certain items - some of them essentials. Anyone with knowledge of Sydney University prices, for instance, knows that we are at a significant disadvantage in the purchase of writing-paper.

Living in Burton Hall, I see perhaps the worst examples of this 'exploitation': stationary in the Halls of Residence canteens is even more expensive than the union shop; and items such as soap coffee and biscuits suffer a similar mark-up.

Why do we have to tolerate this? Do we have to tolerate it? Students hardly have a reputation for affluence : yet it appears we subsidise our own shops and canteens and do not get the benefits which should accrue. This, too, bears investigation. Perhaps all that is needed is co-operative bulk-buying. Perhaps nothing can be done. The S.R.C. owes this to us, and is perhaps the only body that could achieve anything in this line.

Finally, the new union liquor service : Did the Union get some concessions from Courage Breweries? The prices quoted in Woroni are normal pub prices. I DO NOT QUIBBLE ABOUT THIS. But I do feel that as Courage would be keen to get this outlet in the A.C.T. that they would have been willing to make concessions. If the Union did get concessions, such benefits should perhaps be

passed on to the students, or if not, at least explained why not. For instance, it would be perfectly legitimate if the Union were planning on paying for alterations to accommodate bar facilities with extra profits from the sale of liquor. I repeat : I am not pressing for cheaper beer. I merely want all students to know the reasons for the policy on prices.

As to other matters : I support A.N.U. membership in N.U.A.U.S., and indeed, in all inter-varsity activities. I am in favour of student participation, in both an advisory and decision-making capacity at department and faculty level (which is of course what we have, but is it effective?)

The most significant qualifications I have previously mentioned : a willingness to work; to decide matters rationally and impartially; and above all, to inform the student body as to the decisions, and to the reasons behind those decisions. My more formal qualifications are :
Treasurer of A.N.U. Liberal Club 1968
Member of A.N.U. delegation to the Australian Universities Liberal Federation convention in Perth 1969
Member of the History Department Liason Committee 1969
Treasurer of A.N.U. Historical Society 1970.



HOWARD LEEMON
Science I
General Rep.

This year we have been provided with many reasons for criticising the S.R.C. Indeed it seems that the S.R.C. is at odds with the interests of the students, or at separate from these interests. The machinery of the Council has become unwieldy and decisions are made with the maximum confusion and it seems as well that the members are involved in some trivial power game to see who comes out on top. Yet who can say that they know of the achievements of the S.R.C. this year? In fact, it has achieved quite a lot despite its handicaps, but have we, the students, heard of them? The S.R.C. has poor contact with the very people whom it 'represents'. It is time this situation was corrected.

**michael
hess**



THE REGIMENT

THE CASE AGAINST



THIS ARTICLE WAS WRITTEN AT THE TIME OF THE SYDNEY UNIVERSITY DISCUSSIONS
Arguments against the Regiment

(1) Organisational Peculiarities of the S.U.R.

The Regiment cannot be compared with the many ordinary student clubs and societies functioning on campus. Such societies, whether officially recognised or not, all have objectives and organisational characteristics which connect them more or less definitely with "the life of the University". An ordinary student society has a constitutional structure which is at least nominally democratic; its stated objects stand in some relation to the purposes of its academic environment. Ordinary student societies also enjoy a degree of independence from off-campus organisations: the degree of autonomy varies from case to case but it appears never to fall below the minimum exemplified by the voluntary affiliation of a sporting club with its federation or a political club with a party. These general features of student groups exemplify an organisational style which is needed to ensure an atmosphere of freedom appropriate to a liberal institution of learning.

The Regiment, by contrast, has a constitutional structure which is not even nominally democratic, but authoritarian in ways characteristic of military organisations. (The S.U.R. is unique among student groups in that some of the obligations of members are subject to military law, and are enforced by the application of sanctions such as fines and temporary incarceration.) The objects of the S.U.R. are those of the C.M.F., of which it is an integral part. As a result, the S.U.R. has no autonomy, it is fully under the control of the authorities, who also control comparable C.M.F. units. The aims and procedures of the Regiment are determined by the Defence Act and by regulations and orders made under that Act; the members of the Regiment have no say in these

matters.

It is hard to see how the S.U.R. can be said to fulfil even those vaguely stated conditions for official recognition which the University lays down. Are members of the S.U.R. "associated for some purpose connected with the graduate or undergraduate life of the University"? That claim cannot be sustained, we shall argue below. Is it then that they have submitted "some special reason to justify recognition"? And what might that be? If such special reason was ever given, is there anybody alive today to remember it? The operative reason why the S.U.R. is recognised today is simply that it has been recognised for a very long time.

The important conclusion to be drawn from the differences between the Regiment and ordinary clubs and activities is this: the S.U.R. is unable to comply with the normal conditions. It is inherently incapable of adopting an organisational structure which would live up to the minimal standards expected of the structures of other groups. This is because the Regiment is part of the army, and as long as it remains part of the army it must be organised in a way suitable for the army, which is not the way suitable for an academic environment. Obviously, the Regiment cannot exist outside, or apart from, the army, so any attempt on its part to assume a more democratic and more autonomous character would imply nothing less than its dissolution. This is what we mean by saying that the Regiment is incapable of imitating other university societies; its deficiencies are of its essence; it is, in the respects complained of, intrinsically unreformable.

If a club or group is quite unable to meet the standards of organisational structure generally expected of university societies, one is entitled to question its place on campus. One is entitled at least to hold that there is a strong presumption

against such a club or group having a place in a university. The onus is on those who believe that the S.U.R., despite its peculiarities, has a place in the University, to produce compelling reasons which would defeat this presumption.

SUMMARY: The Regiment does not, and cannot, meet the organisational standards to which ordinary student societies conform. This generates a strong presumption against its having a place in the University.

(2) The Norms and Nature of S.U.R.

There are many different points of view from which a 'No' case may be argued. Some people deny the legitimacy of any military establishment in any part of society. Those who share this outlook will naturally conclude at once that the S.U.R. has no place in the University. Again, some people hold that Australia's participation in the Vietnam war is morally culpable, and therefore that no aid or comfort should be given to the institutions through which that participation is carried out. Since the army is the government's essential instrumentality for waging its war in Vietnam, it becomes right and reasonable to deny the army any place on campus.

The case to be developed below differs from those just briefly mentioned, without necessarily being incompatible with them. The starting point of our argument against the S.U.R. is the proposition that not every activity has a place in a university. This is not simply a reaffirmation of the truth that those activities which have no rightful place anywhere in society have no place in the University either. The proposition from which we depart means that not even every activity which is recognised, or given a place, in some part of society, has a place in a university community. A university ought not to be a simple reflection of everything that goes on in society at large. It is a misconception to regard the academic world as a microcosmic replica of the social world in which it exists. A university is an institution which ought to have, and to some extent has, ends peculiar to itself. In order to work effectively towards those ends the academic polity must be restrictive: it must exercise its own judgment as to what is and what is not conducive to, or compatible with, the carrying out of its chief business.

What is the evidence for this view?

First, what is here claimed for universities is true of every major institution organised around a distinctive purposive principle. They are all restrictive. Thus there are activities which have no place in the army, not because these activities are in any way bad, in themselves, but because they do not fit into a military way of life. Again, there are activities that are out of place in industry, in sporting life, in cultural institutions, etc. The proposition from which we start—that not every activity has a place in a university—is but a special case of a general truth about institutions as such.

Second, Sydney University itself appears to recognise, in practice, some form of the principle of restriction. We have in mind here mainly the procedure for recognition of clubs and societies. It is possible for student societies to function on campus without being recognised. Official recognition does imply, however, that the University formally endorses the student group's claim to a rightful place on campus. Official recognition is sometimes withheld, on grounds of non-compliance with the (admittedly vague) conditions laid down. This shows at least that the University does not give its imprimatur, its official blessing, to any and every activity.

If it is true that not every activity has a place in the University, then, in discussing the place of the S.U.R., or of any other group, what we need are not so much criteria that would justify the exclusion of an activity from campus. Instead of principles of exclusion, we need to formulate principles of inclusion. (However, in section 3 below we discuss one putative principle of exclusion.) If a group fails to satisfy reasonable conditions of inclusion, then even if that group has been around for a long time, we would do well to question its right to continued existence within the University.

But what are the grounds on which the presence of some activity in the University may be justified? This is a difficult question to answer fully and definitively. We think that the principles of inclusion have to relate the candidate's activity to the central business of the academy, which is inquiry and education. Now inquiry and education must not be con-

A CASE FOR



Andrew S. Morrison

Late last year, the Secretary of the Department of the Army made a formal approach to the A.N.U. Administration requesting that the Army be permitted to lease some land for the use of the local University C.M.F. Unit. That unit, the Australian National University Company of Sydney University Regiment did at one time share the Kingsley Street hall which is on University land with another Army Unit. About a year ago however both units moved to a new drill hall located near the Y.M.C.A. on London Circuit. That arrangement has not proved satisfactory for the the University Company, a unit composed primarily of undergraduate students and it has therefore been proposed that either the company resume the use of the Kingsleys St. Hall (which may eventually become available) or alternatively lease some other area of land on campus and build its own facilities. After a recent review of the University site plan, the University Administration is of the opinion that the granting of one of these options is quite feasible and the only issue that remains is a decision on the principle of whether or not a University C.M.F. Unit should be permitted a place on Campus.

As a factor to be taken into account in making this decision it has been requested that the S.R.C. conduct some form of assessment of student opinion on the issue. The S.R.C. executive decided therefore to hold a postal referendum on the question in conjunction with the S.R.C. General elections, which are taking place next week.

THE CASE FOR THE REGIMENT.

The case for permitting the University C.M.F. Unit to have its place on campus has been extensively argued at other Universities. There are however some differences in the case of the Australian National University. Firstly, the local company has never paraded on Campus and has no intention of doing so. Whether the local unit is allowed a place on Campus or not, the average undergraduate will see no more of it than he did until early 1969 when it used the Kingsley St. Hall. Secondly, unlike Melbourne University where the Regiment is located on non-University land but adjacent to the University, there is no non-University land available in the vicinity of the University. This has forced the request from the Army to lease University land. Finally, at present the local University Company is a part of Sydney University Regiment. It is however hoped that the company's growth in size will eventually lead to it becoming a separate Australian National University Regiment. This development obviously requires certain facilities, which, for a University Regiment composed of students would be most conveniently located on the Campus.

1. WHY SHOULD A UNIVERSITY REGIMENT EXIST AT ALL?

A University Regiment provided many facilities not available in other C.M.F. units. Whereas a student because of clashes between his University timetable and his C.M.F. parades would be prevented from joining other C.M.F. units, the University Regiment has its timetable so worked out that there are no clashes between a student's University work and his C.M.F. activities. Almost all parades are held in the first half of the year so as not to interfere with the student's studies and the major camp is held during the University long vacation. It is simply not true to assert that a University C.M.F. Regiment is given privileges by the University in terms of timetable concessions. The only concessions made are made on the part of the C.M.F. in order to permit students to take part in C.M.F. training. The University Regiment fits in with the University activities and not vice-versa as is erroneously stated in the anti-C.M.F. article also printed in this issue of "Woroni".

The C.M.F. also constitutes a legitimate alternative to National Service training. Students who do not wish to take the chance of being conscripted on completing their University studies can join the University Regiment and complete their obligations in this manner. For those who in conscience object to the Vietnam war, though not to all military service, the C.M.F. can provide an alternative compatible with conscience, to two years in jail. The presence of University Regiments can here be seen as an important service to students who would otherwise be unable to join an ordinary C.M.F. unit. If University Regiments did not exist, many students would be placed in the position where they would have to choose between being conscripted and going to prison merely because the C.M.F. alternative was unavailable to them. For this reason I find it hard to believe that anyone except a complete pacifist could object to the existence of a University C.M.F. unit, because of the service it provides.

University Regiments are also given special status in the C.M.F. in one other way. They are Officer training Units and they therefore offer more rapid chances of promotion (and consequently better rates of pay) in order to maintain and improve the quality of the leadership in the C.M.F. They therefore provide opportunities students would not otherwise have if University Regiments did not exist.

2. DEALING WITH THE ARGUMENTS AGAINST THE REGIMENT

ASSERTION 1.

The Regiment is undemocratic in structure. This is of course true. But this characteristic applies to most sporting clubs in the University and also the the Public Service of which many A.N.U. students are also a member. A game of football cannot take place if the participants don't accept the rules of the game or the authority of

ceived too narrowly. A liberal education, as dignitaries never tire of telling freshers, encompasses much more than what goes on in lecture rooms and libraries. The various intellectual activities in which students engage spontaneously and voluntarily, form an essential part of their university education. There are a number of student societies which make a positive contribution to education in its broad, and proper sense, and which therefore have a perfectly proper place in the University. We include under this heading all political clubs, faculty societies, religious groups, drama societies, cultural activities, etc. We think that any activity which trades in ideas, or is otherwise capable of being carried out in a critical and enlightening spirit, can claim a place in the University under the criterion of inclusion we are now considering. It should be emphasised perhaps that we understand this criterion in such a way as to justify the presence on campus of societies devoted to the conveying or advocating of ideas of any sort, including doctrines favourable to militarism and chauvinism. We reject the content of such doctrines while upholding students' right to canvass the doctrines.

It needs barely to be argued that the S.U.R. does not fall under this principle of inclusion. On even the most generous interpretation of its performance, its contribution to the intellectual life of the University has been zero. It will be rejoiced that its function is not to make such a contribution, which is true. It should be noted, however, that the Regiment in its 68-year history has been subjected to criticism on countless occasions, from a variety of sources, and for diverse reasons, some frivolous and some serious. Perhaps the most outstanding fact of the history of the Regiment has been the stock nature of its response to criticism: silence. There is not another group in the history of Sydney University which has bypassed more opportunities for producing some semblance of an intellectual defence of itself, or for reflecting on the nature and ends of its activities. The S.U.R. mostly acts like a body deaf to the demand that it should give an account of itself. It has consistently refused to enter seriously into discussion or dialogue about itself. This may be all right in Victoria Barracks, but in a University . . . ?

There are, of course, other activities, besides military training, which do not qualify under the principle just discussed. Sporting bodies, hobbies (car club, chess club, etc.) and 'joke'-clubs (Tiddly-Winks Society) cannot be said to make copious intellectual contributions to the life of the academy. To claim that on that account alone they have no place on campus, would be to take an unreasonably austere view of the matter. The relation of these activities to the central business of a university is that of neutrality, or indifference. Given that these groups cater to the tastes of some members of the University, that is justification enough for their presence.

Can the same not be said of the S.U.R.? It cannot. There is a real sense in which the presence of the Regiment in the University is inimical to the aims and tendencies of liberal education.

The point may be brought out by noting that there is, in one fundamental respect, no comparison at all between the 'neutral' activities and what the Regiment does. It is one thing to be uncritical about games and hobbies and amusements. That is playing at play. It is quite another matter to find the same attitude manifested toward some important aspects of life. The Regiment has frequently been accused of 'toy-soldiering', of playing cowboys-and-Indians, etc. What these charges hit off is that the principal activities of the Regiment are steeped in an atmosphere of light-mindedness, conveying to the participants mainly an impression of their pointlessness. Yet what the S.U.R. does is very serious. It involves matters of fear, of death, of personal autonomy. The Regiment is not playing at play.

The Regiment trains men to fight, to kill, to issue orders, and to obey them. The contrast between these serious aims and the facile approach to them seems paradoxical. The paradox dissolves if we recall that the whole training process of armies is geared away from questioning or examining ends, and towards concern with means and skills alone. A couple of paragraphs in *The Soldiers' Handbook*, a few public words about comradeship and the value of bringing wide sections of the community into the Service's togetherness; this just about sums up what the Regiment says it sees on looking at itself.

the teams captain. And if they don't no one is forcing them to play. Just like the Public Service, joining the C.M.F. involves giving up certain individual rights. But this is done voluntarily and with a full knowledge of what is involved in membership. If you were to keep the Regiment off campus in this basis you should also keep off campus all sporting teams and other institutions which for equally logical reasons do not operate on the basis of participating democracy.

ASSERTION 2. The Regiment is a coercive arm of the state. This is of course also true. But its role is not to stifle internal dissent but merely as part of the C.M.F. to assist in a back-up role in defending the nation. The C.M.F. is never used in Australia in the way the National Guard is in America. It is therefore false to claim that the Regiment has special powers over members of this University.

ASSERTION 3. The Regiment has links with non campus organisations (in this case, the Australian Army). True, but this is also true of other organisations such as the Rugby League team and the Overseas Students Council. John xx111 and Ursula Colleges are also run by outside organisations (the Catholic Church) and are therefore linked to a man in Italy. And that is not the end of the story. We all know with whom that foreigners final allegiance lies.

Thus if links with outside organisations were a ground for exclusion from campus, all members of Religious, Sporting and Political bodies would have to be excluded too.

ASSERTION 4. The Regiment is militaristic. This is a totally empty statement as it is of course true by definition. 'Militaristic' can only be validly used to describe a certain attitude in the part of people who are not members of the armed forces. (e.g. "the German population in 1939 was militaristic"). This is possibly a true statement. True or false, it is not empty.

ASSERTION 5. The Regiment is a privileged group. This, in respect of its position if permitted to lease University facilities can be denied. The Boat Club is allowed to erect a boatshed on University land. And what does the boat club consist of but one group of students with one common interest being allowed to carry on their own desired activities. Sporting fields and Sports pavilions are provided for other clubs, and yet only a small minority of the undergraduate body is in each case involved. Surely if a sizeable group of undergraduates wish to carry on their particular activity in a manner which gives no offence to any other body on campus, then they should be entitled to. So should a University C.M.F. Unit be entitled to find some corner of the campus for its own particular activities.

ASSERTION 6. The Norms of the Regiment and the Norms of the University are incompatible. This proposition is logically false..

Armies are 'fighting machines'—yes, and that means not only that they are (often) under the ultimate control of civilians. It means above all that an army, like a machine, has its purpose built into it, beyond removal, beyond change. The Regiment does not look at this purpose, except from the point of view of implementing it.

This unquestioning, bland attitude is fine when its object is a game. But when the object is of deep human significance, surrounded by grave moral doubt and strenuous political controversy, there is no justification for it. If there is one value implicit in all of liberal education, it is that the ends of activities are not only capable of rational examination, but, to the degree to which the activities are consequential, their ends ought to be subjected to reasoned reflection and criticism. The norms implicit in military organisation are the very opposite of this. This is enough to distinguish the Regiment decisively from all those other groups which, without contributing to the academic culture, can nevertheless claim a place in the University. For the activities of those groups do not entail a studied refusal to adopt a critical attitude towards matters that cry out for it.

Life in the Regiment does not crush or degrade a man, as life in so many armies throughout history has done. The C.M.F. does not inflict physical or psychological misery on its members—it is a source more likely of boredom than of horror. The C.M.F. does not indoctrinate its members in fundamental values—it takes these for granted. The C.M.F. is not blind or unthinking—it thinks about how best to get the job done. To this life the Regiment is unshakably committed. It is the unexamined life.

SUMMARY: An academic community, like any other, is by its nature restrictive. The question of what activities have a place in a university is mainly a question of what can justifiably be included, rather than a question of what should be excluded. Activities which contribute to education in a broad sense obviously have a place as do those which are neutral to the central concerns of a university. But the Regiment has serious purposes and a totally uncritical, instrumentalist attitude towards them. In this it is at odds with the ideal of rationality which ought to be at the heart of university education, properly conceived.

(3) Army, State, and University.
The Australian Army is non-political, in the sense that it has no official (or de facto) party preferences. It serves all elected governments impartially. But if the army has no politics 'of its own', it has the politics of the government of the day, it is part of the coercive machinery of the state. (The army is not always used to coerce foreigners, as is seen in its role in domestic strike-breaking.) In this sense, a perfectly good sense, it is very much a political institution. What ought to be the relation of the University to such an institution?

The Vice-Chancellor, Prof. Williams, has lately announced the following principle: that the University as a corporate body ought to take no political stand except on matters directly relevant to its central concerns as an educational institution. By 'political stand' he meant a stand on policies. The University as such should neither support nor oppose the government policy on Vietnam, or on conscription, etc. It might be thought that the University's relation to the C.M.F. are not covered by any pronouncement on policies, because the C.M.F. is a political instrumentality. But the distinction between policies and instrumentalities is not always an easy one to draw, especially when the instrumentality in question, the army, is deeply involved in some of the most contentious policies, on which the University is to profess corporate neutrality. (The Registrar's circular reproduced in Appendix II certainly fails to draw the distinction.) Again, it might be thought that corporate neutrality remains unaffected by the University's recognising some student activity, of whatever political kind or colour. As against this it needs to be stressed that the S.U.R. enjoys within the University an extraordinarily privileged position, as student societies go. Not only is it granted recognition despite its organisational structure, etc., it is also regularly invited to parade at official ceremonies, and it functions on land belonging to the University and leased from it by the Commonwealth. Surely it is disingenuous to argue that the University is 'merely recognising' the S.U.R. The University's relation to the Regiment

clearly amounts to more than mere recognition. Is that relation consistent with a policy of corporate neutrality on political matters?

Of course, what many people find attractive about the Vice-Chancellor's principle is that it reminds them (as it was perhaps intended to do) of a generally pluralistic conception of society and of the social role of institutions. On such a view the independence of institutions from the state is seen as one of the firmest guarantees of liberty in society. The task of the University will be to insist on its traditions of independence, no matter how eroded they may have become; to maintain and foster an awareness of its distinctive aims and character both among its own members and among the public; to distrust and resist anything that is likely to increase its servile status vis-a-vis other social forces. The University's own proper political task will be not to align itself with the politics of outside interests. If this is anything like the rationale behind the doctrine of corporate neutrality, if that doctrine is something more than just a flowery way of refusing to offend anybody, then we can treat it as containing the makings of a principal of exclusion.

A university which is bent on neutrality in the politics of the state, because it is intent on fostering its own interests, can hardly find a place for an organisation which is an intimate part of the machinery of government, and which otherwise makes no contribution to university values. If the serious point of the doctrine of corporate neutrality is to affirm the University's independence, then it is implied that a group's being a government instrumentality is a presumptive ground against its acceptance in the academic community, rather than a basis for extending special favours to it.

SUMMARY: The army is a political institution, not in that it has its own policies but in that it carries out the policies of the government in power. If the University is to profess a doctrine of corporate neutrality in politics of the state, and if this is based on the assertion of its own interests and rights in a pluralistic society, then, arguably, the University has no reason to admit to any special status what is merely a political agency of governments.

Criticism of Two Arguments in Favour of the Regiment

(1) Tolerance.

The first argument in favour of the S.U.R. we may label 'the argument from tolerance'. According to it, membership of the C.M.F. is one of those things which some students voluntarily seek. No matter how disagreeable some other students might find this, they are bound to respect the free choices of their fellows. Since membership of the Regiment is something students want, and since there is nothing about the Regiment's activities which physically interferes with the learning process, these activities must be tolerated even by those who disagree with them.

When first presented with this argument, many people are apt to find it quite compelling. A little reflection shows, however, that it is not a cogent argument at all.

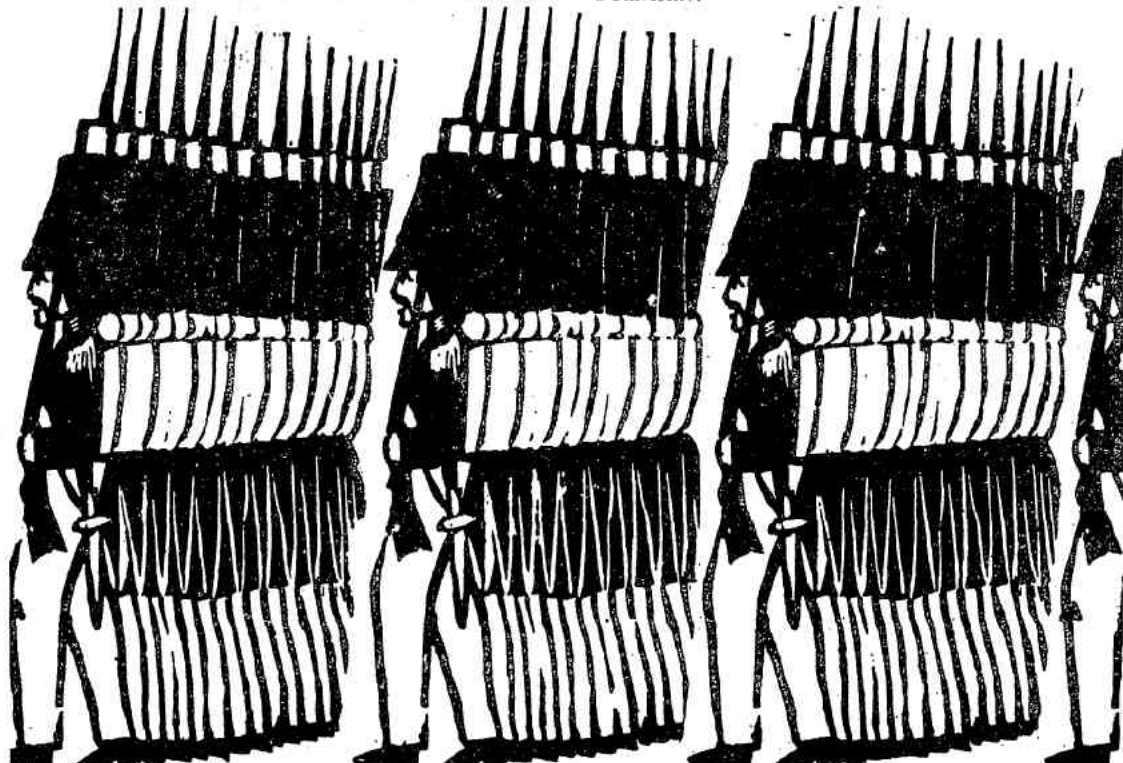
For, first, the reference to disagreement is a red herring. We have not set up our preferences as standards by which the place of an activity in the University is to be judged. On the contrary, the principle of inclusion endorsed in Chapter 4, Section (2), clearly allows legitimacy to doctrinal groups with many of whose views we are in strong disagreement, as well as allowing activities of which we do not approve. Mere disapproval by some members of the University of what other members do cannot be used to justify restrictions on the activities disapproved of. We do not so use our disapprovals.

Second, the arguments developed in the preceding section do not touch the students' general rights to engage in activities of their choice. The question we have addressed ourselves to is, strictly, the question of the place of military activities in the University. To deny that they have such a place, is not to deny students' right to join the C.M.F. If students want to soldier on, let them do so—wherever it is that soldiering has its proper place. The question, Does an

(1) Norms are action guiding (2) It only makes sense to talk of norms being incompatible if they are in fact competing sources of guidance for the same action. (3) The actions of a student as a participant in the University process and in the C.M.F. are quite independent. Thus to talk of the Norms of the two institutions being incompatible is nonsense, simply because there is no clash of interests between the two institutions.

3. CONCLUSION.

It is to my mind regrettable that land near but not on University



property cannot be obtained for the use of the University Company. But for the convenience of undergraduates (and that after all is why this Unit exists), it is obvious that at the A.N.U. the Unit can only be conveniently located on campus due to the lack of free land in the vicinity of the University. And after all, why should those people who wish to belong to a University Regiment not be able to pursue this interest in the same way that every other group of students is free to pursue their own interests on campus. What the students of this University must vote for is not an expression of personal like or dislike of the army. What they must vote for is the freedom of all students to pursue their own selected interests within a University.

activity have a place on campus? is different and separable from the question, Does the activity have a proper place anywhere? The distinction can be gainsaid only by those who believe that whatever students elect to do may properly be done in the University.

This leads to the third point. That everything students choose to do is deserving of tolerance, presupposes precisely the thesis we have denied and argued against at the outset, namely, that in a university anything goes. Pure tolerance can be justified only by assuming that all contexts are equally appropriate for all activities. The result of adopting such a position could be only to make many activities, including those that matter most in a university, impossible. There is, then, no case for pure tolerance. And with that the argument, as we formulated it, collapses. The presence of the Regiment (or of any other group) on campus cannot be justified merely on the ground that some students voluntarily join it, or even positively demand it. Something else will have to be said. Once other considerations are marshalled, it will be seen that the question of tolerance disappears and becomes subsumed in other questions. If not all activities are deserving of a place in the life of a university, then those that have a place are to be tolerated, and those that are out of place need not be tolerated. But that is trivial. The real issue, of course, is which activities have a place? Appeals to tolerance do nothing to settle this matter.

SUMMARY: The argument from tolerance seeks to justify the place of the Regiment in the University on the ground that some students freely choose to join the Regiment. But the voluntary decisions of students to engage in on-campus activities are deserving of respect only if the activities chosen can on other grounds be assigned a place in the University. The appeal to tolerance is therefore largely misguided, especially since the case against the Regiment does not in any way bear on students' right to join off-campus military organisations.

(2) 'Service'.

In times of peacetime conscription, C.M.F. enlistment increases drastically. There is evidence to suggest that the substantial strength of the S.U.R. consists of people who have joined it as an alternative to National Service training in the Regular Army. Students find it peculiarly convenient to join the Regiment, since by so serving they minimise the conflict between their studies and their military commitments. The Regiment thus provides a genuine service to students and this, so the argument goes, alone justifies its continued presence on campus.

A beginning to a reply to this argument can be made by pointing out that under the National Service Act any unit of the C.M.F. may be joined as an alternative to Regular Army service. Students anxious to stay out of the Regular Army need not, therefore, join the Regiment. It is a fact that some students have joined off-campus C.M.F. units as a way of discharging their National Service obligations. (We have not been able to estimate their number.)

The convenience to students of joining the S.U.R. as against other units stems largely from concessions the University makes in such matters as adjusting its examination dates so as not to clash with regimental camps. It is evident that the adaptations the University makes are in no way tied to the presence of a C.M.F. unit on campus. If the University elects to make these concessions, it could equally make them to some off-campus C.M.F. unit which students could then, for the sake of that convenience, join. (We are not, of course, endorsing the University's policy of making these concessions. The demand on the University that it adjust its time-table to the requirements of the army is a piece of impertinence which ought to be protested most vigorously and resisted.)

Finally, it may be the case that the convenience to students

of joining the Regiment is in some part due to the concessions the Regiment makes to the fact that its members have academic commitments. Here we need to remember that part-time army units everywhere face the general problem of adjusting their requirements to other demands made on their members' time. Off-campus units, whose members come from all walks of life, are very used to compromising in this direction. They can be expected to be just as sympathetic to students' problems as the Regiment, perhaps even more so.

SUMMARY: The 'service' argument points to the convenience to students of joining the Regiment, as against other C.M.F. units, by way of discharging National Service obligations. This is offered as a ground justifying the presence of the Regiment in the University. But these conveniences are in no way tied to the presence of the Regiment on campus. They can be enjoyed in other C.M.F. units, especially if the University decides to favour some off-campus unit in the way it now favours the S.U.R.

Chapter 6 Practical Implications

We have now presented our case against the Regiment's presence on campus. It remains to be stressed that we have argued about a principle, and that our conclusion is one about the legitimacy of the S.U.R. We say that the S.U.R. has no rightful place in the University.

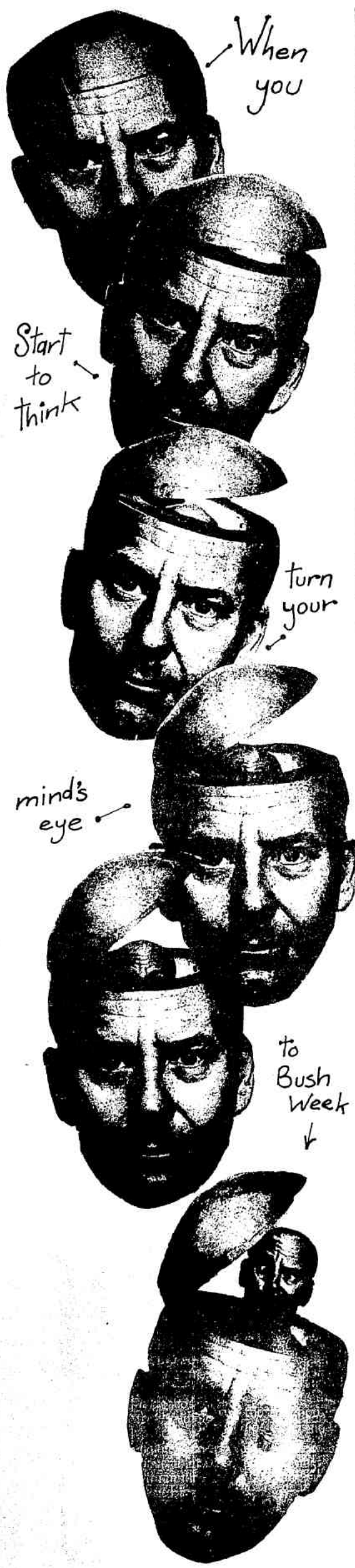
Now propositions about legitimacy have practical consequences, but they do not yield these consequences immediately or unproblematically. What are the practical implications of accepting the 'No' case?

Nothing dramatic or drastic can be expected to follow from a 'No' resolution, in the immediate future. The S.U.R. will certainly not be disbanded, and even if at some distant date it should disaffiliate, it is likely that it would continue as, say, the 'Chippendale C.M.F.' But again, one should not expect in all seriousness that an association of long standing between the University and 'its' Regiment can be severed overnight. As for the ground on which the S.U.R. quite literally stands, it is in all probability legally impossible to terminate the lease.

More immediately practical, but less ambitious, courses of action are, however, open to the student body. For a start, a 'No' vote should be regarded by the S.R.C. as a directive to it to cease treating the S.U.R. as an acceptable element in undergraduate life. This entails no longer inviting the Regiment to participate in Orientation Week, and such other functions as the S.R.C. controls. (A precedent for this is mentioned in Ch. 1.) Secondly, it would be entirely reasonable for the student body to request of the Vice-Chancellor that the S.U.R. be no longer invited to official ceremonies. If Her Majesty the Queen can visit Cambridge University without the Rifles turning out, then surely even a Governor can dispense with his military guard.

We also suggest that when the renewal of the S.U.R.'s recognition next comes up for consideration, the matter be no longer treated as the pure formality that it must always have been. At the beginning of the 1970 academic year the Registrar should require of the Regiment, as a condition of renewed recognition, that it actually submit evidence showing that it meets requirement (d) of the requirements for recognition. The evidence so submitted should be examined, and a decision on recognition based on the results of that examination. We can think of absolutely no good reason why the Administration should not accept this suggestion.

Of the three practical proposals canvassed, the third, although it will produce results only next year, is the most important, for it ties in most closely with our central objection to the Regiment's intellectual unaccountability.



When you

Start to think

turn your

mind's eye

to Bush Week

The Tarago Telegraph

Incorporating The Butmaroo Examiner and the Bungendore Sunday Struth

MEMORANDUM

FROM: The Editor

TO: YOU

9th June 1973

Your life lies before you, like a path of untrod dung. Be careful how you tread on it. There is larvae in every one.

We'll bring you the news in Bush Week.

EDITOR

Christopher McGuigan

A SERIOUS candidate standing as a General Rep.

I want to see the SRC active in THREE fields.

1. It should CHANNEL student ideas and demands concerning their education and welfare. Thus giving these demands a coherence and force they otherwise would not have.
2. It should INITIATE and FOSTER discussion and action on issues important to students and society in general e.g. CMF unit on campus, Australian sporting ties with South Africa.
3. It should promote SOCIAL and CULTURAL activity on campus.



DAVID MENERE -
Goon Candidate for General Rep. on the S.R.C.
Science III.

Good evening to you all (except Martin Ploong),
Yes, as 9 out of 10 venerable Chinese philosophers will tell you, '1970 is the Year of honourable Goon'.

To prove it, Goon club members, under the official patronage of Spike Milligan, are running, jumping and standing still for the S.R.C. 'But, you say, 'why Goons?' - the answer is simple. Goons are completely accustomed to insanity, and thus will function perfectly on the S.R.C. (hear that Cunliffe?).

As a Goon Club candidate, I naturally support the Goon platform, and stand on its record, which is thereby scratched and sadly unplayable. However, policy points I will work for include:

1. A plastic audience for S.R.C. meetings - the easy solution to apathy on campus.
2. Exorcising of the V.C.'s shoes every other week, whether they need it or not.
3. Organization of a squad from John XXIII to f... the Draft, perhaps to be followed by a group of political bikies to pack-rape Mr Snedden.

I leave with a sobering thought :
today the Sun, tonight the Moon...
where will it stop???

So goodnight to you all (except Martin Ploong).



The SRC is an anomaly and an anacronism on this University. To say that it is relevant to 90% of students on this campus is an understatement. The time has come for a change it has already been shown by disillusioned idealists in previous years that the SRC is beyond reform. The Structure we have has merely functioned to alienate and aggravate students. Students who want to do something are

frustrated by Bureaucratic constitutions and indifference thrust at them by SRC members.

We as part of the Libertarian movement propose to bypass the SRC and run the affairs of the Students Union through General Meetings and open committees of all and any students interested in any of the aspects normally covered by the ARC. These committees will be free voluntary associations of students participating in whatever activities interest them. Woroni workers to run and control Woroni, NUAUS interested students to control this committee.

Any contentious issue can be brought to general meetings of all students who at least will not be subjected to the petty and personal prejudices that the representatives Council have always shown. All persons appointed by general meetings of students to represent them will be answerable to these meetings.

Authority to all, Power to none.

Nguyen Diem, Steve Padgham, David Pitt, Graham Wright.

General Rep. - A Serious Candidate.

A completely clean sweep and fresh start is necessary if anything is to be accomplished on the campus. The half-hearted piecemeal compromises exemplified by the present policy, especially as regards examinations, are simply not sufficient. The present Leader and this may be said of all the representatives - is a man who is thoroughly satisfied with his own judgement and inordinately fixed in his own opinion. What has contributed to this firmness or hardness of head is the accumulated burden of past lethargy and refusal to examine fresh initiatives. No matter how many different promises are made basically the same thing is said and even less is accomplished.

Another factor contributing to this deception is the indiscretion with which the present policies have been implemented. In this way - I am afraid - and it seem fairly clear - he has upset his own following. It is from the derangement of this body that disillusion has sprung - hence also the fact that in the last election the number of candidates corresponded exactly to the number of vacancies.

Considering all things together, I would state that the student body, especially 1st year and part-timers ought to be inclined to trust in those who have been raised to positions of responsibility, dubious as the distinction may be, and should expect a much more forward looking and active policy of involvement at all levels of activity and in all levels of the administration.

By this I do not mean individual negotiable points and half hearted compromises. Hence I propose :

1. Restoration of faith in the SRC
2. Establishment of a liaison committee between student body & SRC
3. Stimulation of interest in student politics.
4. A new deal for 1st year and part-timers.
5. The speediest possible abolition of examination mentality.
6. Reconstituting the manner of proceeding at SRC election to avoid situations such as occurred previously.
7. Ensuring that the SRC serves the student body instead of being an appendage of it.

Ivar Peterson.

BA(QS) IV



PATRICK POWER

A serious Monarchist candidate with a sense of humour sitting for general representative position.

Distinguishable by Union Jack draped on back.

Serious Policies.

1. Greater expenditure to provide more copies of books on the reserve collection of all libraries.
2. Staff-student debates in all faculties.
3. Radio station for Campus - A realistic policy if only in operation for a limited period each day.
4. More general entertainment on Campus - lunch hour concerts on library lawn at least once a week.
5. A serious attempt to make the S.R.C. a real students Representative Council.

Humourous Platform.

1. A garden party on the library lawn catering for those who inadvertently missed out on receiving an invitation to Government House. A reigning monarch will definitely be invited.

2. International beer drinking contest - along the lines of the Munich Festival. Naturally free grog if possible.

Enthusiastic candidate, serious in his policies but also with a sense of humour.

GOD SAVE THE QUEEN



FAZAL RIZVI

General Representative

'Upon entrance of our local athenaeum for the purpose of perusing a gentle tome, I was arrested in mid-stride by one of the incumbent custodians of the establishment. Most indignant at this unheard of outrage, I drew myself up and intoned with dignity 'What is it, my good man!' The insolent menial thereupon had the unutterable gall to adjure me to evacuate those hallowed halls. Upon being requested to produce adequate basis for this despicable injunction, the miserable attendant retorted, 'Your feet, Sir! They appear naked, and vis-a-vis, ...shoeless!' Whereupon, with the incentive of physical appropriation to that effect, I removed my august presence from the library.'

This poor gentleman and many others are in the same positions. I, for one, do not like to wear shoes in summer. As your S.R.C. general representative, I will do my utmost to ensure that this rule ['shoes must be worn in library'] is repealed.

So workers of the world, unite! Rise and fight for free feet!



FIGHT FOR FREE FEET

ASHTON ROBINSON

General Rep.

At the moment I am Secretary of the Historical Society, Secretary of Social Action and last year I was a member of the History Department Liason Committee.

Policy-wise I stand to support the Submissions on Participation already proposed; I advocate further reform of the existing Department Liason Committee in order to have them achieve what I believe they were intended to do. This could be done through amendments to the standing submissions. I further call for support for the Student Dental Service proposed last year.



To resist is to ignore the course of history in our time.

Civilization is approaching its zenith! This year proudly announced as the year of Snurd throughout the length and breadth of the library lawn should, and indeed must, be commemorated at this institution in a suitable manner. I pledge myself to work tirelessly and unceasingly to this end. No more will the students of the ANU be mere onlookers to the democratic process. It is my intention to ensure that those of you who have been shamed in the past by this knowledge will never again be forced to admit defeat. SNURD will not be forgotten. I put it to you the voters that a fitting gesture of our indebtedness to this particular epoch in our history must be made. The folly of hesitation becomes increasingly apparent with each passing day. You have been led astray too long. Students unite for Truth, Justice, and Liberty for all!

Chris Ryan / Arts 11
Position - General Rep.



R. SMYTH

I propose to make one final attempt to renovate the S.R.C. and make it a working body, which concerns itself with current issues, and with student welfare. If this is unsuccessful, the S.R.C. should be disbanded (together with the resignation of the President, followed by a new Presidential election). Separate budgets can be arranged for Woroni and for Clubs and Societies.

At present the S.R.C. is sorely in need of reform - at a meeting with only 50% of the S.R.C. present, a motion of complete confidence in the President was passed 4 to 3. While this sort of thing can happen, an S.R.C. serves no good

purpose for the student body. The S.R.C. should not be an amorphous body of egocentrics, but a group dedicated to furthering the ideas and aims of the student body.



BRAND NEW COALITION WITH GOONS

**POOH FOR THE PEOPLE
SWING TO POOH
PUT POOH FIRST**

I, L. Robert Somosi, do hereby promise to press for the following :

1. An institute of advanced Pooh-Studies under that well known Communist, Prof. Christopher Robid, (leader of the Commune at Pooh Corner)
2. To establish the Neddy Seagoon National Park in the existing Law Library
3. To install a 5c political machine to satisfy local university pack-rapists
4. To form a Laberal-Goon coalition to govern this campus in the Way I Would Like It
5. To depose the scurrilous wags who say my friends have no brains...
6. To let my friends Eeyore, Piglet, Pooh, Rabid, Kanga, Roo, Owl, Small and Tigger take care of things like N.U.A.U.S., Union Amalgamation, weekly Woroni's and other Delights
7. To employ my dreaded enemy (The Dreaded Heffalump) as Union Bouncer (so I can make frens with him).



Christopher McL. Sparke.

3rd Year O.S. Long-time True Whig Ecclesiastian and many things to many people.

It may seem that True Whiggism has been on the decline recently due to the defection of a prominent foundation member. This is not true.

I am standing to prove that the spirit of the Bush Week '69 Revolution is not dead. It is in the memory of those brave bikies and their allies who pack-raped democracy on the green lawns that I call upon you, the student proletariat, to unite under the leadership of the True Whig Party in a struggle against the SRC Paper Tigers.

True Whigs have often tried to put a bomb under the SRC. AT this election give True Whiggism a chance to blow it Sky High.



PETER J. SYMONDS Esq.
for General Representative

QUALIFICATIONS : Official Neddy Seagoon of the Highly Esteemed A.N.U. All-Leather Goon Society.

POLICY : Not many people realize the sorry state of idiocy on campus, for idiots as a sector of the population are by far the most discriminated against. Look at any exam! However, unknown to many people a small but dedicated bunch of idiots has infiltrated the campus, under the Highly Esteemed A.N.U. All-Leather Goon Society, sometimes known as the Board of the 1912 Steamship Company and many other surreptitious namers.

We stand for the promotion of idiocy on this campus, especially of the goon variety, and promise to institute same if elected.



Science Rep - General Rep.
Qualifications: A member of the Highly-Esteemed Goon Society.

Policy: In the various unmitigated capacities through whom I plausibly had shewn my accentuation to harmonise the undergraduate platitudes of the demonomy I perceive that the workers will be unanimous for myself.
Thank you.
Andrew Wadsley.



I believe that it is necessary to have:
1) Closer coöperation between full and part-time students;
2) More effective representation of part-time students interests;
3) Greater participation in student affairs by part-timers;
4) More reponsible representation for all students.

Terry Walls.



I believe that it is necessary to have:
1] Closer co-operation between full and part-time students;
2] More effective representation of part-time students. interests;
3] Greater participation in student affairs by part-timers;
4] More responsible and mature representation for all students.

Eddie Wheeler.



TOM BREEN Policy SRC
If elected I will work to push the SRC out of its amateurish attitude to fund raising, Roulette wheels, bingo halls, drug peddling are many of the great ideas I have. I am also open to bribery.

M. RICHARDSON
General Representative

Policy Speech :

'I can still see the hole, Mr Lemon' -1
She said,
to which I added, 'For Christ's sake fillit up.'

-1 The Day it rained for ever -
Ray Bradbury
(Penguin 1959
Suffolk)

General Reps without policies

- A. Bowen-James
- S. Churchman
- R. Croake
- A. Gould
- H.T. Graham
- B. Hemingway
- N. Imashév
- D. Kerr
- J. Miller
- T. Morris
- P. Riggs
- L. Smaith
- D. J. Spratt
- J. Waterford
- P. Welsh

Director of Student Publications A. Morrison

Printer : Maxwell Newton

NOTICE OF MEETING

A.N.U. SPORTS UNION.

There will be a special general meeting of the A.N.U. Sports Union to consider a motion proposed by Mr. Mark Cunliffe and Mr. Steve Padgham, rescinding the motion setting the Sports Union fees passed at the general meeting on June 8th 1970

Time:.....8.00pm

Date:.....Wednesday 17th June, 1970

Place:Union Dining Room.

Neil Gray.
Executive Secretary.

ANNOUNCEMENT

UNION INVESTIGATION COMMITTEE

The Committee will be holding meetings open to all union members on MONDAY JUNE 15 and TUESDAY JUNE 16 AT 1pm IN THE MEETINGS ROOM OF THE UNION.

Any member of the Union is invited to attend and to discuss any criticism of any aspect of the union which he may care to raise.

M.J. COLLINGS.

INSIDE OUT

ANU's Radio Programme
6.15 every Saturday Night of term.
2CA.....
Applications for Communications Director (to be responsible for "Inside Out") close 5 pm Friday 12th June at S.R.C.

Also: FORUM: SRC Candidates
Library lawn on Terrace
Tuesday 16th June 1pm.....

N.U.A.U.S. TRAVEL

DON'T MISS A UNIQUE OPPORTUNITY

See the "inside" of a country - by staying with the family of a student for several days.

BUT DON'T DELAY -
Applications for homestays in India, Japan U.S.A, Malaysia, Fiji, Indonesia and Philippines close JULY 1st.

FOR SALE

BULTACO MATADOR 250^{cc}
\$400
4,500 miles - genuine. Good condition
Offers to
TOM SINKOVITS at John XX111 College

Record Player - Sanyo near new
\$40.....489014
Guitar - Levin Steel-string Folk
\$40.....489014

A. Clynes.
11 Archer St., DICKSON.